

THE
BELGICKE
PISMIRE:

Stinging the slothfull SLEEPER,

AND

Awaking the DILIGENT

TO
FAST, WATCH, PRAY;

And

WORKE OVT THEIR OWNE

Temporall and Eternall Salvation

WITH

Feare and Trembling.

By T. Scott.

Prov. 30. 25.

*The Pismires are a people not strong, yet prepare they their
meate in Summer.*

Printed at London. 1 6 2 2.

THE
BELGICKE
PISMIRE

Young the slothfull sleeper

AND

Errata. Young the diligent

- Folio 10. line 8. for thee, reade her.
Fol. 22. lin. 3. for stigmatikes, stigmaticke.
Fol. 39. lin. 18. for destroyed, decayed.
Fol. 40. lin. 3. for required, requies.
Fol. 85. lin. 2. for haue, had.
Fol. 90. lin. 15. for satisfaction, satis faction.
Fol. 90. lin. 27. for offoord, afford.
Fol. 92. lin. 11. for meekings, meetings.

Temporal and Eternall saluation

WITH

Teares and Trembling

PROV. 30. 22.

The righteous are a bright new flower, yet suppose the seed is
the same in substance.

Printed at London. 1622



To the true-hearted British Readers.

DEARE Christian Country-men; I send out this *Treatise*, in this doubtfull and dangerous time, not only to shew you the necessarie dependencie betwixt our Kingdome of *Great Brittain* and the *United Provinces*, but also to comfort & strengthen you against all feares, that are or may be interjected, by the subtiltie and malice of our Adversaries, or our owne misconceite or diffidence. For I do not finde the Enemy more busily practising to discourage vs, and to raise false fires to affright vs, then vvee our selues (as Melancholy persons vse) apt to misconster all things, and to imagine the worst, vpon the sight of euery shadow.

And yet I must confesse, that, as there are many of those who labour to effect a diuision betwixt vs, and to this end, reuiue old grudges, and provoke new quarrels; so the common current seemes to runne a contrarie course to that vvhich it had wont, (as tides have their ebbs) and the generall disposition of most men is waivering, as persons light of loue, who desire to shift their old approued friends for fresh Suiters, and prefer the change of an adulterous bed before the married. But I take this to be but a fit or throw of passion, which vvill be easily cast off, vvith more hate and loathing, then it is now hotly pursued vvith longing, when some discontents are settled, and men on both sides are come to themselves againe. And for the State it selfe (I meane that maine Axeltree vvhereon our Kingdome
A 2 turns)

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times) I do assure my selfe, it is the same it was, firmly grounded on former principles extracted from experience on both sides; and that wee only move, vvhilst it remaines constant, though wee imagine otherwise; as simple passengers sayling swiftly by the Continent, suppose the trees, steeples, towers, and rockes to goe backward.

Thus wee are distracted & affrighted with our owne shadowes; ignorance makes vs Infidels: and vvhilst vvee see the face, but vnderstand not the intention and scope of some passages of State, yve and our friends waxe suspicious of each other; and that suspicion raiseth many rumors; and those rumors, though false, may beget and nourish a true and dangerous hate betwixt vs. My owne Countri-men haue tongues laxatiue enough, and Strangers are in their vvordes, as in diuerse other things, libertines. That vvhich I write may helpe to make both sides more confident of each others loue, more retentive and sparing of their censures; at least it shall haue that effect in me, till I behold the yssue, vvhich I hope vvill be happie.

The bell is rung out, and I heare the sound and report it gives on both sides. Vpon the *States* side, men feare the passages and cariages of all things in *England*; and for this, are liberall and free in their discourses, making the feare greater then the cause requires. On the *contrarie side*, they are doubtfull or rather desperate, and therefore prosecute his Majestie with all kind of calumny. *Pictures* and *Pasquills* are day by day there vented thicke and threefold one vpon the necke of another, vvherein not only the *King of Bohemia* and the *Prince of Orange*, but our *King* also is basely traduced and abused. This comforts me, and assures me they persecute

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secute none of their owne, and therefore hold his Majestie to be an enemy. Let this assure vs, that he is the same we would haue him, howsoever for some respects of State, he seems, (to weake eyes who behold things aloofe off) to be otherwise inclined. But, for my owne part, I comfort my selfe especially, and desire you would be comforted against all these suspicions, feares, and jealousies, out of two considerations; the goodnesse and mercie of our God, and the wisdom and policie of our King.

First, let vs consider wee haue a good and gracious God watching over vs, who will not suffer his Truth to be extinguished, but as he hath hitherto miraculously preserved it, so still he will continue to do the same.

And though, for our abuse and contempt of the Gospel (together vvith our barrennesse in good, our fruitfulness in euill) *he visite our transgressions with the* Psal. 89. 32. *rod, yet will he not utterly take his mercie from vs, nor suffer his truth to faile.* Let vs then rest in peace; *for hee that* Psal. 121. 4. *keepeth vs doth neither slumber nor sleepe.* And let the remembrance of those many former deliverances, which he hath wrought for vs, after an extraordinary and miraculous manner, assure vs of the like fatherly care and protection still, if wee faint not, but faithfully and constantly depend vpon his mercifull promise. I. Sa. 17. 34 35, 36, 37.

Secondly, consider the wisdom of our Prince, which is so renowned, as for it he is gladly admitted a generall Arbitrator in forraine parts to determine controversies of State. Let this comfort vs, and assure vs, that God hath not given Him so much light for nothing, much lesse for euill. Let vs thinke, that since He was intertained with so much love, and so great signes of joy into this Kingdome, and hath beene served since

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with so much obedience, (farre more then a father could expect from his children) that Hee will so much seeme to neglect his owne honour and safety, or our lives and liberties, as to leave vs in the hands of our enemies, or abase vs in the eyes of other Nations, to leade vs, or suffer vs to bee led into temporall or spirituall captivity. Let vs thinke also he cannot forget either 88. or the *Powder-plot*, (though now perhaps, it be vnseasonable to remember them) nor yet the many attempts and practises against His person, Crowne, Dignitie, and the Truth he professeth: nor that God will suffer him to sleepe securely in the armes of such, as He knowes watch onely for opportunity to destroy Him and His. Thinke also, that Nature will revine and worke in Him, though it seemes to lye in a trance for the present time: and that He cannot but see, that it is impossible to love the Root, and hate the Branches; or to love the Fruit and Branches, and hate the Roote. Our love to his Royall Progenie must needes assure our love to Him; and the hate of others to Them, assure their inward hate against Him. And for such as perswade otherwise, that our love to the Kings Children, and hate to the adverse party, proceedes either out of discontent, or a Puritanicall humour in vs leading to disloyalty, *Let their eyes turne upon their owne pates; and let evill happen to them that thinke evill*, and that would poyson and pervert all good purposes with practise.

Psal. 7. 16.

And though the subtil Enemies labour to breed jealousies betwixt Him and His, knowing it to be for their advantage, and the onely way to blemish the Gospel, and discredit good men, by breeding this suspicion, which may estrange and alienate the heart of the Prince from his people, and friends from each other; yet
thinke

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thinke it cannot sinke into his Majesties brest, that such *servants*, such *subjects*; *Professors of the Gospel*, should intend the least hurt to him, who is the *Defender of their Faith*. It is for *Heathens*, *Turkes*, *Papists*, to become *Assassinates*, *Parricides*, and bloody *Traitors*; and it is for *Tyrants* amongst these, to suspect their friends, brethren, and children, and therefore to cut them off at the motion of their *Flatterers*, *Bashawes*, *Iesuites*, and other raine irencher-*Traitors*. Good *Princes*, who are fathers of the *Common-wealth*, cannot do thus, will not doe thus; whilst in themselves they see no cause of their subjects hate; or if they see any, can finde a readier way by amendment, to remove the cause, and prevent the mischief, then by seconding one evill with another, to indanger the overthrow of all, and to make the disease desperate, by endeavouring a contrarie cure; or the flame rise higher, by casting in fresh fuel, or quenching it with oyle.

Thinke also it is our *Enemies* plot, to stirre vp our heady and hastie humors, and to cause the Prince to discontent his best and truest subjects; and, if it were possible, by all meanes to provoke them to impatience and resistance, that so themselves might be armed in His colourable defence, and have occasion also to bring in other borrowed *Ayde* vnder the same pretence, but with assurance of His and all our ruines in the yssue; as hath ever happened to that vnfortunate State where they haue become *Sticklers*. But thinke his Majestie cannot but see this aswell as vvee and much better; and therefore be you quiet, that their intents and projects may be frustrate.

Finally, thinke now your *King* is making of his owne *Monument*, vvrting his owne *Chronicle*; both
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which are raised and composed by deedes, and not wordes: and assure your selves, *Hee* that can speake and write so wel, will never so farre contradict his owne vvordes with repugnant actions, as thereby to race his Armes, to staine the honour he was borne vnto, and vy which hee hath made good and bettered hitherto, by high and holy enterprizes of act and *admonition* against *Rome*: but thinke therefore, that all this time, *Hee* is acting his part in the eye of the whole vvorld; that he is working his Master-piece in the publique market, and trying his exact skill in *King-craft* vvith the greatest *State* and *Statists* in Christendome; that is, vvith *Rome, Spaine, Austria, Italy, Machiauel*, and the extracted strength and quintessence of all these, the *Iesuites*.

And therefore thinke, howsoever for the present he carries himselfe, and seemes to be led by some of that side, yet in the end, the Lyon may awake, breake loose, and teare his keeper; or else leade, vvhilst he seemes to be led; and then the vvorld shall see, that neither the opinion of his sinceritie in the *Truth*, nor of his vnmatchable wisedome and policie, were vaine mistakings, but that our harmelesse *David* can vse honest *Hushai* to ouerthrow their craftie *Achitophel*.

Then the *Church* shall triumph and be comforted, the *Common-wealth* flourish, His *honor* shal be eternized, neither shall you repent of your patience, nor I of my perswasion to this end; vvherein I rest, vvith an assurance of Gods mercy herein, and that wee shall see our desire vpon our Enemies.

To the half-hearted English-Spanish Reader:

DEsiring him, if he finds me too tart in his taste, against that Nation, and (as he thinks) too much to neglect

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neglect their honors in some passages, that he would consider there are three things moving me to this; any of which when they come in my way, may force me to strike them with my tongue, since I cannot reach them with my hand.

1. The first is the *Libertie of the Gospel*, to whose free passage they are open and profest enemies, altering Religion for the worst where they conquer, taking part with the Serpent against the Seed of the woman, and desiring to beeknowne Catholique persecutors of all true *Christians*.

2. The second is the *Libertie of life*, that by the benefit of nature each Nation hath and seekes to preserve vnder their owne rules; vvhich likewise the *Spaniard* labors to take from humane societie, and to prescribe Lawes to all Christendome. Which ambitious mood hath possesst them euer since that Catholique title was confer'd vpon them by that Sea, vvhose next and immediately vnder Satan, hath the disposition of all the Kingdomes of the Earth at his pleasure.

Luke. 4. 6.

3. The third is the bloody, inhumane, and vnchristian dealing with the Kings Children, even when they pretend to desire amitie with that House, and that dallying about restitution of wrongs, tossing the ball from one to another, and laughing in their sleeves, that their dissimulation hath deluded our plaine meaning, and possesst them of so rich a Country, vvhich is a fit roade to invade all Christendome. For now they haue a high way, or thorow-fare to convey their Armies commodiously from *Flanders* to *Austria* all the way in their owne Command. But vvhome have they not thus delt withall for their owne advantages, if former presidents could make men beware of their courses?

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I do protest, saving these quarrels, I beare not spleene nor malice to any *Spaniard* living, much lesse to the Nation, whome (these things excepted) I honor as befits me: but when any of these considerations come crosse my thoughts, they stir vp a salt humor, vvhich falls from my eyes into my ink, and turnes it more blacke and bitter, and more sharpe vvitthall then the Gall and Coperas vvhich gaue in the first tincture; and this makes my stile harsh, when I touch vpon that string. No other good can cause me to forget these euils, or perswade me to take those for my friends who are enemies to these, or afford them good words, who loade these vvvith opprobrious scoffes and open injuries. Injustice in them begets indignation in others, and no man that doth euill, can euer hope to heare well from any but Cowards, or flatterers.

To the indifferent Dutch Readers.

I Assure them and all the world, these three considerations aforementioned, worke contrarie effects in me towards them. I loue them first for Religions sake, they being a hiding place for the pore persecuted members of Christ bunted out of Bohemia, the Palatinate, and other distressed Countries. Secondly, being become a Bulmarke for the libertie of all Christendome at this present. Thirdly, being a happie Sanctuarie for the Kings Children, when very few Christian Princes durst professe themselves their friends.

Men may say their owne respects worke these effects, and I willingly grant, that perhaps, they are involved together. And what Nation is there, or what State, nay, what man, that in all friendship lookes not inward and homeward with one eye? When I thinke vpon these things, I cannot but loue them, and speake well of them; nor can particular injuries (which

may

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may be raised from their and our enemies, interminish dish
them, as pricks in their sides and thornes in their eyes) Ios. 23. 13.
nor generall wrongs in any other kinde though profest and ju-
stified, worke me so much to hate and division, (though they
may tempt me shrewdly) as these to love and union.

Yet because I praise this Belgicke friend, as I thinke, wor-
thily in the body of the booke, I must in the Preface admonish
him of such faults as I heare or see, that he may mend them (if
there be cause) in the beginning, and so be truly worthy of
those praises I giue him, and thinke he deserves in the course of
this Treatise. He is a foole that cannot see his friends faults as I
will as his perfections; and he is a flatterer that (if he sees
them) will not be his friends glasse for amendment to dresse
him to Glorie and perfection. Let him neuer take me for a
friend; that loves not this plainnesse: if for this he proues my
foe, I haue lost nothing, but saved much I might haue lost, had
I ventured any thing in so light, weak, and vnbalaſt a bot-
tome.

1. First therefore they say, Children are not generally
there well educated, hauing too much libertie allowed them, so
that they soone learne to forget that duty to their Parents,
which they were neuer taught to remember.

2. Secondly, they say, frugality makes men neglect pietie, 1. Tim. 6.
and the gaine of vngodlinesse makes marchandize of godli- 5. 6.
nesse; so that buyers and sellers, and spirituall theecues Mar. 11. 15
possesse the temple; I meane the labor proper to sixe dayes,
makes a sacrilegious vsurpation and horrible profanation of
that Rest proper to the Seuenth; and many for feare of see- Exod. 10. 9,
ming Iewes, become Gentiles. 10.

3. Thirdly, they say, the reuerend Ministers are respected
but not rewarded according to their labors and merits. The
oxe is muzzled, & in the meane time the Ass and Mule eate 1. Cor. 9. 9,
up his provender in prodigality, ryot, and euery exceſſe. 10.

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Forreibly, your profest Enemies taxe you with unthank-
fulness; and make this a just motive to prouoke his Majestie to
leauē you.

Ingratum
dixeris,
& omnia
dixeris,
Senec.

They challenge you of ingratitude to his Majesty, to the Bri-
tish Nation, to the Souldier. I know not whether these be
truthes or slaunders, I tell you what I heare and reade in their
writings. If they say true, amend it, if they come nere the
truth, avoyd so monstrous a shadow as ingratitude: remember
how much English blood hath beene spilt to saue yours; this
cannot be recompenced without extraordinarie respects; for
Mony payes some, Honor others, Love all. Nor is there a Na-
tion whose loue hath beene, or is more usefull to your State, nor
that is more worthie of it then the British. You neither disho-
nor, disprofit or weaken your selues by this admittance and
conjunction, but should euery way reape advantage by it. Now
thus you haue heard what others thinke and say, for my owne
opinion, if you thinke it woorth any thing, you may reade it
in that which followeth.

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BELGICKE
PISMIRE.

PROV. 6.6.

Go to the Pismire, O Sluggard, Behold her wayes and be wise.



An vvas not created to idlenesse, nor to any base or vile employment: but enioyned labour to preferue by industrie vwhat God himselfe had created. *Adam* in his integritie should haue wrought, but vvithout vvearinesse; as the *Angels* now take pleasure in the diligent discharge of their offices. In idlenesse man seemes to be like Satan; in action like God, his servant, his substitute, his coadjutor; for it is said, *Genesis. 2. 15.* after the Creation of all things: *Then the Lord tooke the man, and put him into the Garden of Eden, that he might dresse it and keepe it:* God made it, he must dresse it and keepe it; therefore he must vvorke. And to this end, that man might not performe actions casually or by contingency, but legally according to a rule, God hath giuen him both bodily strength to till the ground, and reason also to doe it seasonably. Yea he hath skill to direct the Creatures subjected to his gouernment, in their voluntarie obedience,

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dience, and to make them seruiceable helpes, to the speedy accomplishment of his honest desires. Thus
 Gen. 2. 19, assoone as he saw them, euen at the first sight, by the
 20, intellectuall facultie, he discerned their powers and vertues, and to what imployment they vvere apt; and was able to giue them names, properly expressing their natures. But such was the precipitation of his fall, as therby he did not only lose his dignitie and wisdom, and equall himselfe with the beastes his naturall subjects, but cast himselfe vnder the basest creatures, as *Samson*, buried vnder the ruines of that house, which his owne hands pulled downe vpon his owne head: or rather, as when things are turned topsie-turvie, the highest becomes lowest; even so heere, man the most excellent creature is cast vnder all; the higher his standing, the greater his ruine, the more noble his nature, the more base his declension. All that he can now doe (neither can he doe that of himselfe by nature, but by grace infused) is by degrees to remoue the waight from himselfe, piece after piece, and from the backe of one creature, to clime vp on another, and so to looke towards God, and towards Paradise, from
 Eccl. 40. 1. whence he was excluded for sinne. He is prest downe to the earth and loaden with many difficulties, weakened with many infirmities, and yet hath this addition cast vpon him as a curse, euen now when he is least able to helpe himselfe, *In the sweat of thy browes thou shalt eate thy bread.* Before thou wert to labour, *O man*, yet then thou didst it willingly without paine, without wearinesse, with pleasure and delight; the Earth answered thy expectation, and preuented thy desires with overflowing fecunditie; Now thou must labour by necessitie, by
 com-

compulsion, in anguish and sorrow of spirit, in toyle and sweat of bodie; and when all is done, thy hopes shalbe frustrated; the earth (like an euill debtor) will not pay the due vse, but (like a coufening companion) run away with the principall: Nay (like an vngratefull wretch, like thy selfe, and worse it cannot bee, worse I cannot say) shall in stead of flowers bring forth weeds; in stead of corne, Cockle; in stead of Roses to refresh thee, thornes to pricke thee, to crowne thee with curses (as thou crownest thy Saviour) and in stead of Manna to feed thee, it shal bring forth thistles to choke thee. If thou labourest not, thou canst not eate, sterue thou must of necessitie; and if thou labourest, death comes to thee that way also; yea oftentimes thou doest kill thy selfe with toying. And yet O happie punishment! O mercy in the midst of miserie! O blessed curse, that leades thee the right and only way to happinesse! for except thou labourest heere, thou canst not liue heere: and this doth teach thee, that except thou labourest spiritually and workest the workes of grace, thou shalt not liue eternally the life of glorie. In vworking thou maist obteyne, but thou doest not yet merit, thy daily bread; thou beggest it, thou hast it by gift, by Gods blessing: And this will teach thee, that if all thy sweat be not able to purchase a crum of bread, all thy holinesse cannot merit Heauen; worke yet thou must, first to shew thy penitencie, and how well thou wouldest behaue thy selfe, if now thou wert in possession of Paradise, as thou hast beene: secondly, to shew thy obedience to that commandement of his which thou hast broken, when it vvas in thy power to keepe it: thirdly, to shew thy faith in the assurance of that

promise, which he that made neuer fayles to performe: fourthly, to shew thy thankfulnessse to that God, who notwithstanding thy sinne, hath not done execution vpon thee, but left thee meanes to liue heere, and to assure a better life hereafter, then that vvhich thou hast lost. If thou diest not temporally, thou canst not liue eternally: O therfore happie transgression, which procurest this blessed curse! O happie sinne, that art incountred with so much grace! O joyfull and pleasant miserie, that hast mette vwith such abundant and overflowing mercie! Consider Paradise was not thine by nature, but grace at the first; God made thee without, he brought thee thither, he put thee into possession, vpon condition of thy good behauour; thou didst forfeit thy right by ill desert, which at first was given thee freely without desert; thou canst much lesse lay claime to it now by merit, or hope to get it againe that way, since grace brought thee in at the first, and the same grace only can and will bring thee in againe, if thou wilt worke; for *in the sweat of thy browes thou shalt eate both thy temporall and spirituall bread.* Now if thou hast forgotten how to worke, (O thou great gouernor of all creatures, thou man, that wert made their schoole-master to teach them their lessons) doe not thinke scorne to refresh thy memorie by their examples, but now humble thy selfe to be taught of them: (as doating fathers of their obedient children) behold, the holy Ghost sends thee to learne of a most contemptible creature, a worine, a pismire; *Goe to the Pismire, O Sluggard, consider her waies and be wise;* Goe, for thou hast a body and legs; Consider, for thou hast a soule and reason; Goe and consider, vse both, joyne both in this businesse,

nesse, stirre vp the faculties of the soule and body, that thou maist attaine by industrie, that which this silly worrne retaines by nature, and learne to be wise for thy selfe; seasonably wise; wise to sobrietie, procuring thy selfe timely sufficiencie, both for this life and a better.

The wordes are exhortatorie; wherein wee behold,
 1. the *Admonitor*, 2. the *Admonished*, 3. the *Admonition*. 1. The *Admonitor* is *Salomon*, 1. a *King*, 2. a *Preacher*, 3. the *Preacher*, 1. A *king*, and therefore deseruing reuerence and attention, for the dignitie of his person: for counsell partakes authoritie with the person that gines it, and is respected or sleighted accordingly; When the *rich man* speakes (saith *Siracides*) euery one holdeth his tongue, and looke what he saith, they praise it vnto the clouds: but if a *poore man* speake, they say, what fellow is this? and *Salomon* saith: The wisdome of the poore is despised, and his words are not heard. *Regis ad exemplum totius componitur orbis*; whether he speake or no, they will doe as he doth. And therefore it is enough for such persons, with *Gideon* to say, *Looke on mee and doe as you see mee doe*. But besides the dignitie and authoritie annexed to his person, and the force and sway of his example, he hath likewise power to compell and command, and therefore speakes in the imparatiue mood. *Vade, Go to the Pismire, O sluggard*; who dares but goe, when *Salomon* the king commands him? And yet if you had rather vnderstand this as an advise and counsell, then as a law or command, (because vuidome perswades, but layes not violent hands vpon man to compell him to benefit himselfe against his will) then heare the *Preacher* perswading, since you will not heare the *King* commanding, and goe to the

Eccl. 13, 24.

Eccl. 9, 16.

Iudg. 7, 17.

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Pismire, O Sluggard, consider her wayes and be wise.

Joan. 21. 19

2. *A Preacher, & therefore deserving reverence & attention, that being a King he would descend to take paines to instruct his people, by way of exhortation as a Preacher, was admirable; they should doe ill not to hearken and obey such a Pastor. This is ποιμαίνει, to feed and rule indeed, not as the Pope doth, but as Christ did. Art thou not ashamed (O Antichrist) whilst Salomon painfully and carefully acts the Princes part, and the Pastors part, ruling and teaching his people aright, that thou whose profession it is to teach and to preach, doest scorne to be Christs Vicar as he was a Prophet, and wilt vsurpe authoritie to be his Vicar as he was a king only? Art thou not ashamed to say that Salomon is damned notwithstanding his diligent discharge of his duty, and thou art saued? nay, hast the power of Salvation in thine owne hand, whilst thou neglectest thine? And are ye not ashamed, O all yee Wolues in sheepes cloathing, to neglect the flocke, ouer which the Holy Ghost hath made you ouerseers, to become Courtiers, and leaue the care of the Church to others? whilst you heare Salomon say,*

Pro. 27. 23.

Be diligent to know the state of your flocks, and take heed to the herds: And whilst you see him leaue the Court, and apply himselfe like a Preacher, to instruct his people in all necessarie knowledge? The more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth and prepared many parables: The Preacher sought to finde out pleasant wordes, and an vpright writing, euen the wordes of truth. But the lesse you teach the people, the more wise you thinke your selues; and the more you know, the lesse ye labour to profit other men, especially the people. You studie indeed to finde

Eccles. 12.
9. 10.

out

out pleasant wordes and parables, as Apothecaries, picke fallads euery Spring; These you vent once euery yeere, out of the hearing of your owne Cures; the Court only must pertake your parables, which are farre more precious (if rare things be so) then euer was *Salomons*. But *Salomon* heere applyes his wisedome to countrie capacities, he speakes and sings in their key; therefore he deserues serious attention, and he had it. 1. Reg. 4. 34.

3. The Preacher by way of excellencie; for so he be-
ginnes his booke called *Ecclesiastes*, or the Preacher. *The words of the Preacher the sonne of David the King*: and after in the 12 verse, *I the Preacher haue beene king ouer Israel in Ierusalem, and I haue giuen my heart to find out wisedome, by all things that are done vnder the Sunne*. As if he should say, I lay by my Prerogatiue royall, my scepter, my crowne, my sword: I betake mee to my booke, to my penne, to my prayers, to fitte my selfe to teach you. I haue beene king; that office and dignitie I lay off; I am the Preacher; and that I may be a profitable one, I haue giuen my heart to studie and contemplation, to finde out wisedome by all the creatures; to instruct man (the chiefe commander and king of all creatures) to make my subjects wise, that euery man may be a king to himselfe. For as the vegetables are nourished by the Elements, and things inanimate, and the sensitiue, by the things vegetatiue: so reasonable man doth not only receiue corporall nourishment, but spirituall instruction, from the sensible creatures. And therefore *Salomon* takes paines in these; so that he spake three thousand Proverbs: and his Songs were a thousand and five: And he spake of trees, from the Cedar tree that is in Libanon, euen to the hyssope that springeth out of the wall: hee spake also of
1. King. 4. 32, 33, 34.
Sapient. 7. 17, 18, 19,
10, 21, 22.

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beastes, and of fowles, and of creeping things, and of fishes:
*And there came of all people to heare Salomon from all
 kings of the earth, which had heard of his wisdom.* So he
 had a continuall audisorie, and he deserved it; he tooke
 paines to speake pleasantly, but his principall ayme was
 to speake profitably: for he knew, *that which pleaseth not
 somthing, profits nothing;* & therefore he would not preach
 extempore, but he sought to find out *pleasant words, and*
an upright writing, euen the wordes of truth: and he found
 what he sought, whilst he sought it as he should, from
 a right person, and in a right manner; from the right
 person, he sought it of God; It is no shame for a king
 to seeke there. *Wherfore I prayed, and understanding was
 giuen mee; I called, and the spirit of wisdom came vnto me;*
 In a right manner, by prayer; by prayer on his knees,
 to honour God publicuely. Kings cannot honor them-
 selues by any meanes more, then by honouring God
 after this manner, by an humble, holy, and reuerend de-
 portment in publique worship.

Eccl. 12, 10

Sapient. 7, 7.

Sapient. 8, 21.

Sap. 7, 7.

Thus his example teacheth vs as well as his wordes;
 and he is a Preacher, and *the Preacher, the most excellent
 Preacher,* in thus seeking, in thus finding, and in thus
 teaching vs to seeke vvhath wee vwant; that wee may
 finde, whilst wee seeke as wee should, as he did.

The *Preacher*, and such a one as did not think him-
 selfe wise enough to gouerne the whole world, like a
 Catholike King, to rule the whole Church like an Vni-
 versall Bishop, or to rule his owne kingdome, for all
 his wisdom, without wise Councelors: but acknowled-
 ged himselfe too weake to gouerne a kingdome lesse
 then *Spaine*, lesse then *Italy*; and therefore he saith hum-
 bly vnto God, *Giue vnto thy servant an understanding
 heart,*

1. Reg. 3, 9.

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heart, to iudge this people, that I may discerne betweene good and badde: for who is able to Iudge this mightie people? O ignorant Salomon, art not thou able? knowst not thou who is able? I can resolute thee; St. Peters Successor cannot only rule that people, but all the people of the world. And yet he is no Preacher, and yet he sits still in one place, and yet he labours not to find out pleasant words, and an vpright writing, and the words of truth, as Salomon the Preacher did.

The Preacher, who speaking thus humbly to God, had the honour to heare God speaking to him, in this gracious manner: *Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe understanding to heare Iudgement: Behold, I haue done according to thy words; Lo, I haue giuen thee a wise and understanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee.* I doubt not, had the Bishop of Rome beene licensed to aske, as Salomon was, he would haue desired long life, that his Cardinals might not poyson him in hope to succeed; or riches, that he need not begge Peter-pence through the world; or the life of his enemies, that he need not send Iesuits to murder them, or Iudasses to blow them vp. Therefore he misseth of what he would wish, and pretends to haue; whilest Salomon had what hee desired, and more too; for God saith, *I haue also giuen thee that which thou hast not asked, both riches and honour, so that among the kings there shalbe none like vnto thee in all thy daies:* None like him for honour and wealth: heare therefore Salomon the king; none like him in wisdom; heare therefore Salomon the Preacher; for he is

1. Reg. 3,
11, 12, 13.

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best

best able to informe you, and comes neereſt vnto that perfection of wiſdome, wherein *Adam* was created: he diſcernes the natures of plants, birds, beaſts, and fiſhes; he takes paines to extract obſervations from them for thy inſtruction; wrong not thy ſelfe therefore ſo much, as to loſe this oportunitie of bettering thy knowledge: heare what he ſaith, obey what he bids, goe whether he commands thee; *Goe to the Piſmire, O Sluggard, conſider her wayes and bee wiſe.*

2. The admoniſhed; that is, the *Sluggard*: he is the perſon to whom *Salomon* ſaith, *Goe to the Piſmire. The Sluggard, what's he? ſurely he is a longer that is neuer ſatiſfied. The Sluggard luſteth, but his ſoule hath nought:*
- Pro. 13. 4.
Pro. 14. 23 He is a prater that neuer doth any thing. *In all labour there is abundance, but the talke of the lips bringeth only want:*
- Pro. 21. 25
26. He is *alieni avidus, ſui profuſus*; *The Sluggard coueteth ever more greedily, but the righteous giveth and ſpareth not.* He is a moouer vvithout proficiencie; *As the doore turneth upon the hinges, ſo doth a ſlothfull man upon his bedde.* He is a niggardly prodigall; niggardly of his paines, and prodigall of his time. *He that is ſlothfull at his worke, is euen the brother of him that is a great waſter.* He is a courageous coward; a coward, for hee dares not goe out, but
- Pro. 18. 9. ſaith, *a lyon is in the way I ſhalbe ſlaine in the ſtreet:* and yet courageous; for whilſt he will not goe out for feare the Lyon ſhould eate him, *he remaines within, folds up his armes, keepes his knife in the ſheath, and eates up his owne fleſh:* Hee is a vviſe foole; wiſe in his owne conceipt, a foole in *Salomons.* *The Sluggard is wiſer in his owne conceipt, then ſeu en men that can render a reaſon.* And therefore *there is more hope of a' foole then of him.* He is a reſolute
- Eccl. 4. 5. wauerer, a conſtant changeling: *vult & non vult,* ſaith the
- Pro. 13. 4. the

the vulgar.) By this description of *Salomons* we see, he is a longing, prating, prodigall, cowardly, slow, self-conceited, certaine vncertaine foole, who sleepest away his time, and thinks all men are borne to worke, that he might play; conceipt hath dam'd vp his eares; *for he thinks himselfe wiser then seven men that can render a reason*: and therefore will not heare, or will not beleeue, or will not obey the doctrine that is taught; his owne opinion is still wisest and truest, his owne vway is still best and rightest, he hateth to be reformed, and doth sooth vp him selfe in folly, opposing all that can be said, vvith a silent and self-wil'd obstinacie and contempt, sleeping out his life in solitarie retirement, and brutish sensualitie, as if a *Lethargie* had seised vpon him, and bound vp his cold braine in forgetfulnesse both of himselfe and of God also. He is *socors*, that is, *sine corde*; for he hath a head and wit enough, but he wants a heart, affection, courage, constancie to doe what he knowes. He is *Piger*, that is *pede ager*: he lackes a foote to conuey him to any honest and honourable vndertaking. The Ambassage of *Sparta* vvas without head or foote; this man (if hee be worthy to be called a man) hath neither heart nor foote: but rockt asleepe in desperate securitie, with a lullabie of peace and safetie, hee derides all happie admonition, and shutting his eyes against the knowledge of danger, he cares not who kills him, so hee sees not his death.

O Incredulitie, the Wit of fooles:

The Cowards castle, and the Sluggards cradle!

How easie 'tis to be an Insidell?

To this man it is that *Salomon* the Preacher lifts vp his voyce like a trumpet, and rowseth him vp from that

sleeping-stoole of his, with this acclamation, *O Sluggard, Goe to the Pismire, consider her waies, and be wise.*

3. *The Admonition*: Goe to the Pismire, consider her waies and be wise: Here wee finde three things advised: 1. *An action, Goe to the Pismire.* 2. *A Consultation; Consider her waies.* 3. *A Conclusion* or profitable extraction from the consultation; *and be wise.*

1. In the action, there is *terminus à quo* implied, and *terminus ad quem* expressed: first, goe from thy bedde, where thou sleepest in securitie; goe from thy selfe-conceited opinion and imagination; goe from thy sensuall pleasures, thy bewitching pastimes, thy brutish passions, thy beastly companions; goe from thy customarie coldnesse and stupiditie; go from thy fearefull cowardise and infidelitie; goe from thy blinde and superstitious folly, wherein thou art mis-led, brought vp, and rockt a sleepe, as in a cradle, supposing there is nothing good, but that vvhich thou knowest, no house commodious but thine owne, no ayre to liue in, but vvhere thou breathest, no life like that vvhich thou leadeest in darknesse and ignorance. *O Sluggard*, goe from all those thoughts, and goe to the *Pismire*; goe in thy body, exercise that; for surfets are bred for lacke of exercise, and thy body so weakned and made vnfit for any imployment; Nay, that wherein thou placest thy chiefe felicitie (vvhich is sleepe) vvould bee sweeter to thee, if thou vvouldest take paines to exercise thy selfe vvith labour; *For the sleepe of him that trauelleth is sweete whether he eatelittle or much; but the satiety of the rich will not suffer him to sleepe.* *Exercitium dicitur sanum, eo quod conseruat sanitatem*; It is compounded of *ex* and *arceo*, because it driues out all diseases; and an army is termed *Exercitus, quod exercitando fit melior*, because it is much

Eccl. 5, 12.

much bettered by exercise. This the *Romans* knew well, and therefore were not only carefull to exercise their owne persons and the people at home, but their armies abroad; and to that end, in the time of truce or cessation of Armes, did euer imploy them in making of cawseys, or vualles, or draines, or fortifications, or such like profitable vvorkes; knowing well, that as vvater corrupts and stinks by standing still, but is preserved by agitation, so the bodies and mindes of men are corrupted by sloth, and inabled and preserved by action; *Go therefore, O Sluggard, goe to the Pismire*, if it were for nothing else, but to exercise thy body and preserve it from diseases.

Dost thou not see, (if thou hast so much heart to looke vp, or so much vvitt as to consider) dost thou not see (I say) what we were in *England* when wee vsed exercises, especially shooting, running, wrastring, and the like strenuous and manly sportes? how able, how strong, how actiue, how healthfull, how honorably esteemed of our friends, how terrible to our enemies? And seest thou not since wee left those, (I know not vpon what peaceable and politique pretences) how our bodies are generally weakned; our manners corrupted, our healths impayred, and our estates wasted in drunkennesse, gluttonie, lecherie and pride? yea, how are wee contemned and sleighted, and counted the offscouring of all Nations? *O Sluggard, goe therefore to the Pismire, consider her waies, and be wise.*

But if thou thinkst it too much toyle to go personally to the place to behold and see the manner of the *Pismires* working, and the course she takes in ordering of her affaires (though this vvould helpe and aduance the busines in hand very much, and make things clea-

Judg. 19. 30.

set to thy conception) yet goe in thy conceit, goe in thy imagination, goe in thy minde; that is, call to remembrance vvhhat thou hast seene, and read, and heard of that litle creature; compare thy selfe and her together, thy vvirt and hers, thy strength and hers, thy nature and hers, thy wayes and hers; then *consider of it ad-visedly, and after giue sentence, and speake what thou thinkest.*

2. *The consultation: Consider her wayes.* Consideration is a serious examination of any businesse, with the causes, effects, beginning, continuance, and issue thereof. It is a reflection of the minde vpon it selfe, from some worthy object; a rumination of the judgement, pondering, and retioluing some matter in hand, vntill the same be perfectly digested, settled, and disposed by reason: The lacke of this, is that vvhih vvholly keepes men in sloth, and so in all sinne and ignorance, vvhihst they doe not consider either the reward of glorie, vvhih they loose by omission of good and vertuous actions, or the punishment of shame, and eternal paine, vvhih they procure to themselves by sinne and slothfulness. And this is that vvhih the Prophet alledgeth, as a cause of all miserie happening to the Iewes. *All the land is fallen into vnter desolation, because no man setteth his heart to consider it;* Now the *Sluggard* cannot doe this; for he is *Socers, sine corde*, that is, as vvee may interpret it, vvynhout consideration, or defectiue in that facultie.

Ier. 42. 17.
Desolati-
one desola-
ta est om-
nis terra,
quia nullus
est qui re-
cogitet
corde;
so reader
she vulgar.

Although euery man therefore, at the first sight, thinkes consideration to be no great vvorke, but that the weakest may wel effect it, yet the wise (vvho better consider the matter, and vvho truly can only consider vvell) know, that it is a difficult vvorke, to contract
the

the whole power of the soule to one narrow point, and to hold it there firme, stable, and vnmoued, vntill from thence a resolution or certaine conclusion be wrought out and effected. This cannot be done vvithout labour and practise, euen vvhen the mind is most able, and the faculties at best command: But vvhere the mind is vnsteddy, and the imagination stirring, or the memorie too slacke, the iudgement cannot certainly, and to good purpose consider, as it should or vvould, if these vv ere obedient. As we see a burning-glasse held firme, contracts and gathers the vnited beames of the Sunne, and so sets the object on fire: but if either the glasse moue, or the object moue, it loseth the force, at least sayles in the effect. This likewise wee may see most cleerely in persons, vv whose braines (as they say) are crackt and distracted, how they flicker and flit in their discourse, as the phantasie shifts and wanders to and fro; so that they can hardly bring either their vvords to a perfect period, or driue their purposes to any determination, because of this defect. They may be witty, cannot be wise: and neuer did Age so abound with such brittle spirits as this of ours.

And to this end, I remember a vvitty mad-woman (who found her owne disease, and by long experience tooke notice of her owne imbecility) tolde a friend of hers, vv who demanded, in vvhat part she found the interruptions of her discourse, since for the present shee seemed very sober and composed, as shee had wont to be: O my good friend (quoth shee) I am for flashes, but I cannot. Thinke: that is, shee could not ponder, and deliberately consider of this or that thing, as shee had formerly done. We see therefore, the lacke of con-

consideration; I meane, of the power to consider, is an inclination to madnesse; and the lacke of indeuor, where the power is present, is an inclination to folly; and the lacke of execution and action, vvhere invention and deliberation haue gone before, is not onely an inclination, but an absolute consummation of slouth and cowardise. In vvhich sense *salomon* saith, O mad-man, or O foole, or O *Sluggard*, or O coward, (chuse you which) *Goe to the Pismire, consider her wayes, and be wise*: that is, Cease to be mad, and become sober; cease to be foolish, and become vvise; cease to be a *Sluggard*, and become diligent; cease to be fearefull, and become courageous and actiue: vvhich cannot be, except you consider; that is, invent, consult, execute, accomplish the vvorkes which are proper to your vocation, vvisely and courageously.

Consider her wayes: 1. First, consider her in nature, Physically: 2. Secondly, consider her in moralitie, or the Ethickes: Thirdly, consider her as a Statist, in the Politickes: Shee will affoord you lessons euery vvay; and you vvill thinke her the more vvorthy of your paines, the more paines you take in considering of her vvorth.

1. Consider her in the Physicks: Her structure is admirable, who can anatomize her? vvho can distinctly judge of her parts, and describe her members? vvho can sufficiently admire the Wisedome of her Maker, vvhilst he loseth himselfe, and all the vvit he hath, in contemplation of so small a creature? As a face, or other piece drawne in the smallest forme, ofentimes commendeth the Painter better, then in a faire and large Table: euen so in this little creature, the admirable

able skill of the Creator is discerned, as well as in *Leviathan* or *Behemoth*, the Whale or Elephant : *O how delectable are the workes of God, (saith Siracides) and to bee considered euen to the sparkes of fire !*

Eccl. 42, 22

The wisest amongst the *Grecians* or *Romans* haue not thought their time mis-spent in the consideration of this little creature; whom they haue honoured in their Histories with the title of *Ciuility*; an attribute vvhich those two imperious Nations would vouchsafe to none but their owne people. *Salomon* seemes to ioyne vvith these, or rather they with him, vvhen hee calls them *a weake, but a wise people*. No creature subjected to man did euer obtaine this title, which is proper to man, but onely the *Pismire*, and the *Bee*; but these haue wonne it by their vertues, and man is constrained to acknowledge how much they resemble him, nay, how farre they exceed him in these particulars :

Arist. lib. 9.

Hist. Animal.

Plin. lib. 11. cap. 30.

Pro. 30, 25.

1. First, they are ciuill and sociable, they cohabite and converse, as the most ciuill Nations vse. They haue a kinde of Faire, Market, or meeting-place, vvhere they trade and traffique neighbour vvith neighbour : so that you may obserue the pathes and high-ways betwixt one nest and another, is track't and bearen plaine vvith their little feet : yea, treading vpon rockes, they haue left the visible prints of their diligent and common commerce behinde them, to the amazement of sluggish beholders.

2. Secondly, their proportionable strength, bettered by industrie and exercise, is seene in the great burthens vvhich they carry; great, if we compare them vvith the porters themselves.

3. Thirdly, their prouidence and wisedome is apparant,

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parant, in laying in Summer store against winter; in losing no time, but taking opportunity of seasonable weather, and for feare of the woorst, working in Haruest by Moone-light: In diuiding their meate at the mouth of their Caue, if it be too great to carry in whole: in conditing and preserving their food from growing in the earth, which mans wisdom cannot doe: and to this end bringing it forth to dry in the Sunne or winde, if it hath by chance taken wet.

4. Fourthly and lastly, in the solemne and louing buriall of their dead; which no creature but Man and these doe carefully and decently performe.

These are the observations of *Aristotle* and *Pliny*, neither need any man bee ashamed of such Tutors, such schoole-fellowes.

Dost thou therefore desire health, and to shunne sickness? Goe then to the *Pismire*, consider her vvayes and be vvise; If thou beest not a foole, shee vvill teach thee to be a Physitian to thy selfe. Shee vvill learne thee both to be stirring betimes, and to be neuer idle, but euer exercised: *Diluculo surgere saluberimum est.* The desire of the slothfull (saith *Salomon*) slayeth him, for his hands refuse to worke. and, The foole foldeth vp his hands, and eateth vp his owne flesh; that is, he kils himselfe vvith slothfulnesse, whilst he provides not against it, and breeds the scurvie, gowt, stone, and other diseases, for lacke of exercise, as rust eats vp the Steele vvhich is not vsed: Therefore follow the counsell of *Siracides*; My sonne heare mee, and dispise mee not, and at the last thou shalt finde as I haue told thee: in all thy workes bee quicke, so shall there no sicknesse come vnto thee. But if thou vvilt not be ruled, then there is a curse that followes thee; He that sinneth

Either a
foole or a
Physitian.

Pro. 21. 25.

Eccl. 4. 5.

Eccl. 31. 22.

Eccl. 38. 15

sineth before his Maker, let him fall into the hands of the Physician.

Or dost thou desire learning and knowledge? *Goe then also to the Pismire, consider her wayes, and be wise. Aurora Musis amica; vvhosoever doth great things be- gins betimes. The first part of the day, the morning, is best for studie; and so is the first part of thy life, thy youth: the impression is then easily made, and vvhhat is then gotten, may easily be retained if good; can hardly be lost, if euill. Either thou must rise early, or run apace being late vp, if thou intendest to make any proficien- cie in the Arts: Beleue not me, who bewaile mine owne losses in this kinde too late, and am driuen there- fore to many hard shifts to hide my ignorance from the derision of boyes; vvhom am often forced to trauell for that vvhich children know: (and vvhom is hee that can goe step by step all day vvvith a childe and not be vvearie?) but beleue them vvhich tooke time at the best aduantage, and therefore obtayned the excellen- cie of knowledge: Heare Salomon therefore and his se- cond Siracides; Wherefore is there a price in the hands of the* *Pro. 17, 16.*
foole to get wisdom, and he hath no heart? Get Learning with *Eccl. 5, 1, 18*
agreat summe of money, for by her ye possesse much gold. But
how can shee be compassed? very easily in youth, very
hardly in age. Wisdom (saith Salomon): hideth and neuer fa- *Sap. 6, 12.*
deeth away, and is easily scene of them that loue her, and found of
such as seeke her. She preventeth them that desire her, that
shee may shew her selfe vnto them: Who so awaketh to her be-
times, shall haue no great trauell; for he shall finde her sitting
at her doores; To thinke vpon her then is perfect vnderstan-
ding, and who so watcheth for her, shalbe soone without care.
But perhaps thou art foolish, and therefore art afraid to
seeke,

- seeke, because thou fearest thou shalt not finde: yet be not discouraged, but therefore seeke, because thou art foolish, thou hast the more need of her instruction. And seeke diligently; for if thou seekest her, shee vwill seeke and finde thee; let that incourage thy diligence, thy studie; Shee knowes thy vvayes, and vvhere thou goest alone, sadly thinking of her, and seeking to finde ~~her thee~~ with the expence of much Oyle; shee would finde thee sooner, but then thou vvouldst judge her scarce worth finding. Heare Salomon vvhat he saith to this;
- Sap. 6, 16. *She goeth about seeking such as are meet for her, and sheweth herselfe cheerfully vnto them in the wayes, and meeteth them in euery thought: for the most true desire of discipline is her beginning, and the care of discipline, is loue; and loue is the keeping of her lawes; and the keeping of her lawes, is the assurance of immortalitie; and immortalitie, maketh vs neere vnto God. Heare likewise vvhat Siracides saith to this point: Wisdome exalteth her children, and receiueth them that seeke, and wil' goe before them in the way of righteousness: he that loueth her, loueth life; and they that seek life in the morning, shall haue ioy. First, shee wil' walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline, untill shee haue tried his soule, and haue prooued his iudgement. Then will shee returne the straight way vnto him, and comfort him, and shew him her secrets, and heape vpon him the treasures of knowledge, and understanding, and righteousness. But if he goe wrong, shee will forsake him, and giue him ouer into the hands of his destruction. Thus vvee see, as the idle youth wandering vp and downe the street, seeking satisfaction for his lust, meetes the Harlot seeking him as busily; vvho imbraceth and kisseth him, and inviteh him vvith flatter-*
- Eccl. 4, 11. *ter*
- Sap. 1, 4.
- Pro. 7, 6.

ering blandishments, till shee draw him to her lure; *(as an ox that goeth to the slaughter, and as a foole to the flockes for correction, till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that he is in danger, but thinking stolne waters to be sweet, and bread eaten in corners to be pleasant, because both are easily gotten without ordinarie labour, whilst the diuell is the broker and the band:)* So on the contrarie part, vvisdome and knowledge goeth vp and downe the streer, seeking to meete vvith all that seeke after her; yea, shee cries and proclaimes aloud, that shee is ready to instruct all that vvill attend and heare her. Nor need wee be discouraged because vvee are simple, for shee is wise; and if vvee know not where to finde her, yet we are assured shee knoweth vvhere to finde vs. And obserue, that Salomon saith, *Shee seekes vs* Pro. 8, *in the streets, and in euery place; that is, a man that will diligently giue himselfe to obseruations, and to lay up lessons for his owne instruction and information, may finde some remarkable point of vvisdome in euery thing he sees: in euery act he doth, or sees done; whilst the foolish and idle-brained idiots, who giue themselves ouer to the vaine fashions, and childish or womanish curiosities of the time, doe passe by the most serious passages, with a slight neglect or contempt of their worthinesse.* Therefore it is that Salomon saith to such, *Goe to the Pismire, O Sluggard, consider her waies, and be wise.* Consider how much wit is conteyned in that litle body, vvwhose members cannot be distinguished by the most curious, sharpe, and inquisitiue eye. And let this teach thee, that thy reasonable Part is spirituall, and vvould be as vvise as now it is, though it had as litle a bodie to inhabit as the *Pismires*, nay, though it had no body at all. It is not the strength, the beautie, greatnesse, or gracefuinesse

of the body, that addes to the minde. The excellencie of the soule is seene in high and vertuous actions, which oftener proceed from stigmatick, weake and dry bodies, (vvho follow their aymes vvith diligence, and industrie) then in the most excellent formes, vvho relying and presuming too much on their naturall abilities, neglect the meanes to better themselves by artificiall exercise. *Goe therefore, O Sluggard, goe to the Pismire, consider her wayes, and be wise.*

2. Secondly, consider her vvayes morally, (for *sloth* is a vice, *diligence* a vertue) and see vvhat thou canst learne from her in these respects, for the inriching of thy minde, the bettering of thy manners, the honouring of thy profession. Sloth is a sinne; nay, it is the roote of all sinne, the mother-sinne. For sinne hath no existence in nature, but is a priuation of grace, a depravation of action; so that in the alteration and change from right to vvrong, there must needes bee a residence in sloth. Surely had *Adam* beene diligently imployed in his vocation, the entrance and acquaintance of *Sathan* had not beene so easie, and open, as idlenesse and securitie made it.

The contrarie to this then, is, *That Diligence is a vertue*, and the very roote of all vertue. Wee see man vvvas first created to action, and enjoyned it; wee see, he
 Gen. 1, 26. had his very beeing from action; where wee finde consultation about the creation of his bodie, and the infusion of a spirit, and this afterward performed by God accordingly. And then presently after followes his imployment, as soone as he had life; yea before life, God provideth a world of creatures for him to take charge of, and a garden to dresse and keepe, that he
 might

might want no worke, but as soone as he was made, fall to action, to which he was made, that therein he might resemble his Maker, and be a living image of his, and no dead Idoll; for though it be true in some sense that *Lucan* saith:

— *Quid querimus ultra?*

Iupiter est quodcunque vides, quocunque moueris, &c. yet man is more expressly the image of God, then any other humane creature, in respect that he is not only active, but hath reason to guide, order, and marshall his actions aright. Now yet amongst men, the diligent man seemes only to be the image of God, the Sluggard seemes in comparison to be but his idoll. An idoll (saith the Apostle) is nothing in the World, that is, a thing either to no purpose, or to euill. So a Sluggard doth nothing in the World, or if he busie himselfe in any thing, it is in some idle or superfluous employment, or worse, in doing some mischief. An idoll hath eyes *1. Cor. 4. 8* and sees not, eares and heares not, a mouth and speaks not, feete, and he doth not travell; and such a golden Calfe or silver idoll, is a mightie Sluggard, who useth *Psal. 115. 4* not those partes of bodie, minde, and authority that God hath giuen him to the right end vwhereunto they were giuen him, that is, to Gods glorie, his owne information, and the good of humane societie and communitie. Thus if wee looke into mans first being and creation, or to his progresse and course afterward, wee shall see, vvhilst he vvilled freely nothing but vvhath was good, he did diligently vvhatsoeuer was good: but so soone as he declined from action to ease, and begun to giue way to a contrarie suggestion, he fell first from diligence into sloth, and from sloth into other

actuell finnes; and from sinne, into death and destruction, the conclusion of all.

Ecc. 42, 22

23, and 43,

10.

Psal. 19, 1, 2

3, 4, 5, 6.

We see all the creatures of God how diligently they discharge those duties, vvhcreunto they were created: among others, the glorious Sunne (who is diligent in his constant and annuall course) vwill not onely teach vs by example, to be like glorious in diligence, but also lend vs light, to see the like diligence in all the creatures of God, euen in this little *Pismire*, vvhich creeping vpon the ground, can hardly bee discerned through her smalnesse, vwithout good heed taken, and great diligence vsed. Yet since to her *Salomon* directeth vs for an example of diligence, let vs learne of her to know, that the Church hath a Summer, vvhcn wise men gather instruction, to arme them against persecution, the Winter of the Church: That likewise euery man hath his Summer, that is, the day of peace and prosperity, when it is fit he gather provision for the Winter of aduersitie, affliction, temptation, triall: To this end beginne to store thy selfe betimes; for man can hardly conquer and subdue his passions and affections, and the filly inclination of his nature to sinne, when custome hath taught them to get head and waxe wilde: But in youth they are easily broken, and made tame, otherwise the weaker and older we grow, the stronger they grow: and great reason for this, because they spring first from weaknesse, they increase afterwards by reason of our vweaknesse, and they continue and feed vpon our weaknesse. Needes therefore must vve waxe weaker and vweaker, vvhilst they vvaxe stronger and stronger, as the worrne in wood, or the Moth in wooll, till they haue vtterly vvaisted the thing that bred and nourished them.

Thirdly,

Eccl. 42. 24
Contraria
Contrarijs
magis elu-
cescunt.
Arist. de
Cael. &
Mund.

Thirdly, consider her vvaies in the Politickes, that is, as a good Commonwealths-man; for it seemes this is the naturall and proper drift of the place, as the two next verses immediatly following doe manifestly declare; vvherein the providence of the *Pismire* is illustrated by foure notes of obleruation :

1. First, what *shee* doth, is freely of herselfe vvithout coaction, or instruction, having no guide, governour, nor ruler : how much more then ought man to do the like, hauing a Preacher to instruct him, a King to governe him, and all the creatures to admonish him of his dutie ?

2. Secondly, knowing the ordinary meanes to preserue life is food, and that the ordinarie season to lay in this provision, is the time of Summer : *Shee* both forecasts vvhere best to provide herselfe, and then diligently takes the oportunitie of the time for the best advantage. For *shee* knowes, Winter may bee long, hard, sharpe, and tedious, and therefore *shee* layes in good store aforehand, that if *shee* should be besieged by frost and snow, yet *shee* might feelee no scarcitie.

3. Thirdly, from hence and other places may bee collected this point of vvisedome besides in her, that *shee* doth not onely and barely know this by a naked speculation ; but considering it aright, *shee* puts it in practise, and makes vse of euery occasion, for the full and finall accomplishment of her purposes.

4. Fourthly and lastly, because *shee* is but weake of herselfe, *shee* vnites herselfe vvith others, making her Nest a perfect plat forme of a Commonwealth ; as knowing herselfe by this confederacie, to be safer from foraine invasion, and that to dwell together in community,

Pro. 30. 25

munity, as it were in a citie, is farre more commodious, then to inhabit a solitarie mansion, vvhether there is neither helpe in time of necessitie, nor comfort in time of doubt, nor societie in time of pleasure. These things she doth, I say, of her selfe, without a Tutor, or a head and gouernour, to binde her vvith others in a strict league of amitie; and herein shee becomes a Tutor to man, and makes Reason a Scholer to Sense; laying the perfect plat-form of a Common-vvealth, which fooles admire, cowards and sluggards maligne, wise men imitate, no man exceeds.

And if vvee looke into the Societie of man, wee shall finde, the greatest felicity to be in such places, and among such people, as are ordered according to this president; That is, vvhere there is most diligence vsed, and vvhere sloth is most carefully avoided: for it stands vvith reason, that vvhere many joyne in an orderly and vnanimous consent and combination, the successe must needes be there prosperous and happie: But vvhere as some draw backe and stand still, vvhillst others draw forward and proceed, they doe not only disorder and distract the diligent, but increase their burden, and make the draught heauier to such as labour. Thus in Armies, a few Cowards may occasion the losse of all, and a few valiant persons resolutely knit in one fortune and inggement, may discomfite a multitude of negligent persons. Sloth is the Nurserie of euery euill in a Common-wealth, scarcitie, famine, beggerie, theuerie, sedition, disobedience, and finally, the ruine and dissolution of the whole bodie and frame of the State ariseth from thence.

It is written of the *Malabars* in the *East Indies*, that
 X their

their Noble-men called *Nagros*, weare long railles on their handes; to shew, that they are Gentlemen, and no workers; for to worke they are ashamed; others must worke for them, and they were borne to no end in the world, but to liue and eate, and drinke, and waste the good creatures of God, and so to doe mischief till they die; wherein they seeme to resemble Swine, who are neuer either pleatant or profitable, till they be seene in a dish. Wee see all the beasts and birdes of prey, are not so sociable or vsfull to man, as those that labour diligently for their liuings with man. There is more vse of the Horse, then of the Lyon; of the Oxe, then of the Beare; of the sheepe, then of the Wolfe; of the innocent Dove, then of the ravenous Kyte, Buzzard, or Hawke; though many men rather delight to associate themselues with these then with those, to shew the lazie disposition of their base, barbarous, and tyrannous natures; and how much these incline to the execrable example of *Cain*, or the new-found Canibals, the sonnes of cursed *Cham*.

I need not trauell farre for examples in this kinde; the Monopolists and Improuers of our Land, and the irreligious Impropriators, who prey vpon Church and State, are of this Order; yea all our private Wealth swarmes with these Monsters, and their breede is from the lazie scumme of counterfeited Gentilitie, who bearing those Armes idly, which their diligent Predecessours haue purchased as badges of some honorable atchieuement, doe thereby disgrace their Originals, as if they were priuiledged to be vicious by the redundancy of their predecessors vertues. But as it is true that the Philosopher saith, *Nobile est quod ex bono*

Arist. de
Anim. li. 1.

procedit genere: so it is true which he likewise saith: *Generosum est, quod non à natura sua degeneravit*: these therefore either being base in their Originals, or degenerating from the nobilitie and vertue of their Ancestors, become of *Common-wealths-men*, *common-woes-men*, and study to doe such acts, and invent such projects, as may vndo the publique for their private and inordinate desires. Yea, the example of these so corrupts the *State*, and so ouerspreades the face and body thereof, like a Canker or Tetter-worme, as it hath wel-nigh caten out the valiant race of the ancient *English yeomandrie*, which was one of the chiefe glories of our Nation, and the principal base and foundation of the *Common-wealth*, at least of the strength and libertie thereof. Not that heereby I intend to disparage the Nobilitie, (which is *supplementum*, or *complementum*, as the other is *firmamentum Reipublica*) but rather to preserve it intire from mixture and coagulation, and to let all men see that the roote of euery commendable vocation is diligence, and to be without a vocation cannot subsist with true Nobility. For all the honors & priuiledges of the ancient Nobilitie, were granted vpon this ground, that they had worthily acted something for the generall benefit of many: yea Principallitie it selfe springs from this low, but fruitefull root. So that as *Primum ens consideratum in Metaphysica, est illud quod prius est nobilitate & caritate*: Sic in *Physica, sic in Politica, &c.* And therefore *virtus & malitia determinant nobiles & ignobiles, seruos & liberos*: according to that vvhich *Siracides* saith: *Blessed is the rich that is found without blemish, and hath not gone after gold, nor hoped in mony and treasures. Who is he? and wee will commend him: for wonderfull things hath he done amongst his people;*

Arist. Pol.
li. 1.
Eccl. 31. 9.

ple; Who hath beene tried hereby and found perfit? Let him bee an example of glorie. Who might offend, and hath not offended, or might doe euill and hath not done it? Therefore shall his goodnesse bee established, and the Congregation shall proclaime his loue and charitie. And after, speaking of Enoch, Noe, Abraham, Isaac, and Iacob, the ancient Worthies, and of their workes of wisdom, he saith, All these were honorable men in their generations, and were well reported of in their times. There are of them that haue left a name behinde them, so that their praise shalbe spoken of. There are some also which haue no memorie, and are perished, as though they had neuer beene, and are become as though they had neuer beene borne; and their children after them.

Thus if vve looke into Antiquitie amongst the Ethnicks, euen vnto those that canonized, or rather deified their Princes, vve shall finde, that vwhen the desire of dominion began to disturbe the vvhole World, and brake out into open hostility and invasion, the diligent and industrious persons vvere forced, for their owne safety, to elect out some of the strongest from the rest, to be their guard from forraine assaults: And to these they gaue both titles and priuiledges, to encourage their diligent attention on their offices; yea and after death did so farre celebrate their happy memories, as the Ages following (ignorant of the true cause) made them gods, and gaue them diuine honour; especially the Poets, vvhich vvere the Chroniclers of those times. Thus it appeares, that Nobility vvas first from Office, not from nature, among the Heathen: and for the Iewes, *Siracides* speakes of the Iudges vwho governed the State, and defended them from forraine tyranny: Let (saith he) their bones flourish out of their place, and

their names by succession, remaine to them that are most famous of their children. So not the eldest sonne, but the most vertuous and active, is the heire of his fathers honours, though the other be of his fathers titles and lands.

Thus vvwhether vve looke on the roote or branches, vvee shall finde Nobilitie to spring from action, and to die by idlenesse: so that it is true vvwhich the Philosopher saith; *Honor est benefacti & operationis signum*. Now for any man therefore to purchase honour vvithout some vvorthy action fore-going; or for any man to conferre this vvithout merit concurring, is not truly to be Noble, but the idole of Nobility: and such Parchment honour, (as One vvell calls it) is nothing but as a licence to be idle, or to begge withall, because they put it to no better vse. *Great and vvorthy actions* (as the same Author saith) *are the right children of honourable persons, who live not so much in the yssue of their bodies, or in the name and title of their fore-fathers Nobilitie, as in the yssue of their mindes, their good deeds, and the good name those good deeds have gotten them.* Therefore saith Siracides, *Let all thy vvorkes be excellent, that thine honour be neuer stayned.* The vvorkes that Nobility is originally tyed vnto, are actes of bountie, justice, charity, piety, loyalty, and prudence; to watch and warde, and study, and counsell, for the Common-wealth; foreseeing that they doe no injury to it themselves, nor suffer it, through their slouth and negligence, and cowardise, to receiue prejudice from others. For a Noble man therefore to be a Monopolist, or a racker of Rents, or a corrupt taker of bribes, or a protector of wicked persons, or to busie or employ himselfe in priuate vvorkes, as common persons doe, is to deny his owne office and calling, honour and being.

Arist. Rhet
lib. 1

Hist. of the
world lib. 3
fol. 15. 3.

Eccl. 33, 21.

ing. For such are the guard, the sentinell, the watch, the perdu for the Common-wealth; great reason they should therefore stand together, and defend the State with their goods and bodies, from an invasive vvarre, and not invade it themselves by force or fraude, as if they were open enemies. It is therefore farre vnfit for true Nobility to be educated in an idle course of life, and trayned vp onely to hunt, or hawke, or dance, or drinke, or court, or play, (the ordinary exercises of these degenerate times) when the contrary is injoynd them; as if it vvere expressed in their Patents, vnder the forfeiture of their honours. So that they ought to study, and take care by all meanes, to inable themselves for the generall service of the State in publique employments, to vvhich end they vvere first created men, and after by men like themselves, adorned vvith honourable attributes, vvwhich are the badges and attendants of honorable actions.

It is vvell therefore, vvhere the children of the Nobility are trayned vp in counsell and military affaires: vvhere they seekc the warres, and places of action as their proper Academies; and doe not thinke themselves accomplished, till they are able both to advise, and execute in matters of State. But on the contrary side, vvhere the Nobility liue idly, acquainting themselves with all effeminate fashions, and mollifying pleasures; vvhere in stead of good bookes and examples, (the true mirrors of the mind) they dresse themselves in no other inward habit of verue, then such as the eye of their Mistresses judgeth fit: vvhere no other counsell is called for, but the Page, the Foot-boy, and the Coach-man: no other action exercised, but

Court-warres; no other armour vsed, but what the Taylor and Sempster put on; no other enemy scene, but what the Stage presents; and no other end propounded to honour, then the pursuit of ease and pleasure: Where the Yeomandry (to bee lightened of the heavy burthen that presserth them, by exactions and projects) are content to part with their estates, to purchase themselves those lazie and idle attributes of honour: And the Merchant, Mechanicke, and Husbandman, coulen each other interchangeably; and all for their private gaine, prey vpon the Common-wealth, there must needs detolation and dissolution follow.

I haue scene in *Scotland* the miserable Cottages of the poore Hindes; and I wondered awhile at the cause, impuing it either to the barrenesse of the soyle, or the lazie disposition of the Commons: But when I looked vp higher, and inquired diligently into the true cause; I found the Land fertile, the poore men painfull, but the Lordly owner is in all the fault; who desirous to liue at Court (not for action, but idlenesse) must raise his Rents to the extreamest racke; yea pull one piece from another with violent torture to this end. And that he may doe this the better, he neuer lets out Lease but from yeare to yeare; and he that giues most is the next new Farmer for my next new master. I say for my next new master, because of late the ancient Owner, by this idle course hath learned to out-law himselfe of all; so that the diligent tradesman eates out the lazie Lord: and as the Poet sings of *Troy*, *iam seges est ubi Troja fuit*, so may I say of these, the Taylor hath taken measure of many faire Mannors, and surveyed them by the Yardwand; making that the

Jacobs-staffe to leuell the Nobilitie: vvho being carefull to dresse themselves superfluously braue, care not for their Countrie, but make that naked and ragged; and the poore Tenant vncertaine to stay longer then his yeare, is loth to build a nest for another bird: and so the Land is impouerished, and polled, and euery thing exposed to waste. But this is not all the mischiefe, for the poore Tenant vndone also by this hard Earne, and outed of all, (hauing notwithstanding his paines and prouidence, eaten vp his horse and cowes, and vvhole estate) now fals either to theft or beggerie; in vvch lazie kinde of life, hee soone findes such sweetnesse, as hee wonders not now, that his Land-lord loued his ease so well, since he sees by experience, that prouerbe to bee true which saith; *Well fare nothing once in the yeare*; for such as haue nothing are without care or feare, and may sit still when others must looke out. You may as well reclaime him from this course, as you could before his Landlord from that cursed crueltie and exacti-on, whereby he first fleade his Tenant, and after stript himselfe, and puld his owne estate (in the iust judgement of God) ouer his owne eares. Now he fills the Common-wealth with beggars of his owne breed (as lowly persons their next neighbors with vermine) and meeting with many like himselfe, bound vp together in one fortune and condition, he becomes with them a dangerous body, fit for any desperate attempt either of theft, ryot, or rebellion; as waters falling from a steepe hill raise a flood in the next valley. And thus whereas they were profitable and diligent members, the idlenesse and sloth of other men hath made them superfluous excrements to be cut off or purged out; for feare of

farther infection. And vvhilſt I ſpeake of *Scotland*, be-
 cauſe it is there a generall praſtiſe, I except not *England*,
 as if this ſinne were a ſtranger in any part of *Brittaine*.
 For though I muſt confeſſe it is not ſo vniverſall a cu-
 ſtome with vs, both in regard of ſome long Leases yet
 vnexpired, and of ſome good men yet left, vvho beare
 the honorable Characters of their Anceſtors, and in re-
 gard of the Yeomandrie (vvho are not yet wholly ex-
 tinguiſhed, and vvho are the only men that ſupport
 the liberty of the State, and make it ſtill retaine ſome
 reſemblance of the ancient countenance) yet it hath
 gotten ſuch footing, that euen good men (thinking
 they may doe vvith their owne what they liſt) forget
 that they are Gods ſtewards, to doe good vvith their
 goods; and that they are truſted with ſuch an eſtate, for
 the benefite of more then themſelues, for which they
 muſt give an accompt: but ſuppoſing themſelues to
 liue in this world as in a market, imagine there is nothing
ſap. 15. 12. *elſe for them to doe, but to buy and ſell, and that the only end*
of their creation and being was to gather riches, by all meanes
poſſible.

And looke now from the Noble-man, or from the
 Pope himſelfe, (if wee count him the higheſt) through
 euery office, trade, or profeſſion, to him that holdes
 the plough, if this be not the common praſtiſe and
 courſe of life, as if the very end of each mans beeing
 were to enrich himſelfe by the loſſe of others, yea by
 the loſſe of all; and the more he doth thus, the more
 wiſe he is thought to bee, and the more worthy of pre-
 ferment; and if he doth otherwiſe, he is eſteemed but a
 ſimple fellow, vnfit for any employment. To inſtance
 this in two or three particular profeſſions at home,
 looke

looke vpon the Lawyers, and see who it is amongst
 them, that refuseth to plead against truth and innocen-
 cy, for falsehood and treason, if he may haue his Fee?
 Looke vpon the Clergie, if there bee not a *D. Shaw*,
 ready to iustifie any action or opinion which should be
 borne out with the strength and authotitie of the time,
 and to proue it Canonically and Orthodoxe, for the
 hope of preferment. Looke into the Countie, if the
 greedy Farmer doe not ingrosse three or foure seuerall
 Farmes, which had wont to maintaine as many fami-
 lies; whilest, beeing vnable to stocke all of them, or to
 follow all of them being stockt, he beggars hereby him-
 self, the poore, his Land-lord, and the Commonwealth;
 And though this be contrarie to the Law of the Land,
 and to all conscience, yet in hope of priuate gaine he
 will doe it to the publike losse. Looke in: o all Offi-
 ces either of the Church or Commonwealth, if this
 abuse be not general: so that the places which had wont
 to maintaine, and imploy three or foure able men, are
 now ingrossed by one that perhaps vnderstands nothing
 in them, but must execute by deputy; nay, perhaps
 this one ignorant man ingrosseth two or three of these,
 to the generall detriment and discouragement of all.
 And whereas heereto-fore able men both in state and
 otherwise, were chosen to high and honorable places,
 who would neither giue bribes to come in, nor neede
 take any beeing in: Now others are imployed too of-
 ten, vwho must bribe to come in, and must needs take
 bribes to recouer their expences, and to maintaine their
 estates, being once come in. Would to God there were
 an Act made, that whosoeuer should seeke directly or
 indirectly, by himselfe or friends, by mony or other-

wife, any officer in Church or Common-wealth, till he were thereto freely called and invited by such as had lawful power, might thereby be disabled to enter, and be cast out, vpon prooffe, beeing entred. Then men would labour to make themselues fit, and that might truly be termed a *Calling*, vvhich now is nothing but an intrusion, vsurpation, or purchase. Thus the studie of priuacie disturbes and overthrowes all blessed communie; and turnes the blessings of God into curses: for if God send plenty, the poore Farmer cannot liue, things are so cheape; that all the increase he hath cannot pay his Landlords Rent, it is set so high, and proportioned to the greatest increase, and to the greatest price: And the Land-lord can abate nothing of his Rent, hauing set his apparell, dyet, and other expences at the highest pitch. If he should abate of his Rent, hee must then abate of these also. Which neither his wife, nor his childe, nor himselfe will admit: Nay rather let the poore starue, let the Common-wealth decay, and the whole runne to ruine, then they reforme any of their sinnes, or forbear any of their superfluities. Thus therefore whereas wee had wont to pray for peace and plenty, whilest charitie dwelt amongst vs, now both rich and poore must pray for warre, scarcitie, and famine, else one man cannot liue by another.

This is the effect of priuacie, whilst euery man cares onely for himselfe, and neglects the Common-wealth: but this is contrarie to the practice of the Pismire, vvhose like a good Common-wealths man, gathers for himselfe and others in communie. And therefore *Salomon* sends vs to learne there a lesson of true policy and wisdom to doe the like: *Goe to the Pismire, O Sluggard,* saith

(saith he) *consider her wayes, and be wise*: that is, prouide for others as well as for thy selfe, prouide for thy selfe vvith respect to all: To doe otherwise, is to play the foole; thus to doe, is to be truly wise.

3. The *Conclusion* or extraction remaines, which is, *to be wise*: For that is the end or scope of all; the thing wherein wee truly resemble the Angels, and excell the beastes. As one saith very well, that *Reading makes a full man, Writing a perfect man, and speaking a ready man*: so Eccl. 38. 24
say I heere: consider the *Pismire* as a Naturalist, it vvill make thee a great scholler; consider her as a Moralist, Eccl. 39. 1.
it vvill make thee a good and diligent man; Consider her as a Politician, it vvill make thee a good Citizen, Eccl. 39. 4.
good Common-wealths-man.

To be a great Scholer, a great Philosopher, to bee X
seene in the hidden secrets of Nature, to haue the Arts *ad unguem*, the Languages *ad verbum*, yea to know as much in all as *Aristotle*; or more then so, as much as *Salomon* did, is not yet to arriue at this point, *to be wise*.

To vnderstand the whole body of Divinity, to resolve all the knotty controversies that are in the world, or may be imagined, to confute all the falshoods, to confirme all the truths that are proposed and opposed, to know as much as *Salomon* did; and more, as much as *Sathan* doth, is not yet to arriue at this point, *to be wise*.

To be a great and perfect Politician, diving into those *arcana Imperij* that are sealed vp in silence; to bee acquainted with all forraine Countries and Customes, to know the natures of all people, and to be able to carrie a sweet hand, vvherewith to manage them easily and naturally: to haue a wit apt and ready for all times and turnes; fitting all persons, places, and occasions: to haue

Giges Ring, to see all, yet bee vnscene: *Mydas* eares, to heare all, euen the vvhispering of the reedes: *Argus* eyes, to see all: *Briarius* hands; a finger in every corner of the vworld: to dissemble more artificially then *Machiavell*, more naturally then *Lewis* the eleventh: to exceed *Achitophel* in crafty hypocrisie, to equall *Hushai* or *Salomon* in warrantable, honest, and necessarie policie, is not yet to arriue at this point, to be wise.

For he that will be vvise, must not onely labour for vvisedome, (that is, to get the *Theory* or bare *Speculation* thereof as it is a *Science*) but vvhen he hath gotten that, he must labour with vvisedome also, or else hee can effect nothing: that is, he must shew his vvisedome in action: for *virtus in actione consistit*. Wisedome is not giuen that vve should sit still and sleepe with it, or play or dally with it, as with a pleasant companion, but to direct vs in vertuous vndertakings.

There needes no vvisedome to sleepe, to bee silent, or to be idle; the foole can doe all these as well as *Salomon*: But to vvatch vvhen others sleepe, and to that purpose that others may sleepe the safer; to worke when others play, and to that end, that the idlenesse of one may not be prejudiciall to many, to all: to speake when others will not, cannot, dare not; and so to speake, that others may be informed, awaked, edified, warned, instructed, and made wiser: this requires vvisedome, this is to be wise: that is, diligent, discret, and couragious.

The idle and secure people vvhere drowned in the generall Deluge: there needed no great vvisedome to doe as they did. A foole can sit still, and laugh, and sing, till the water stop his vvinde, and he be drowned; and so can a drunkard, or a mad-man: but to obey the
voyce

voyce of God, to vvarne and admonish others, to build the Arke, to prouide for the creatures, as a master for his seruants, to enter into and stay in the Arke, till the fullnesse of time appointed by God was accomplished; this required wisdom, this was to be truly wise: as *Salo.* Sap. 10. 4. *mon* saith, *Wisdom* when the earth was overflowne, preserved it againe, governing the just man by a little wood.

To vvashte and impoverish a plentiful Estate like a Prodigall, to sucke the life-bloud out of the Commonwealth, thereby to deject the spirits of men with their fortunes, and so subjugate them vnder the yoke of slavery, to draw all the iuyce and marrow from the veines and bones of a people, requires no great wit to bring about: We see *Claudius* the dullard, *Nero* the Mountibanke, *Caligula* the debosht drunkard, (that had neither wit nor honestie) could doe this as well and as readily, as *Tiberius*, that had wit without honestie: But to fill the veines of a ~~derayed~~ estate, to enrich a Commonwealth, to restore libertie, and to rule by vertuous Lawes: this requires wisdom, and this is to be thus wise. For the wealth of a State, stands not altogether in the wealth of one man: The Prince may be rich, and the State poore; but if the State be rich, the Prince must needs be rich also; his wealth consisting in his subjects loue: And what he is, compared with his owne, is not respected; but what he is, compared to his neighbours, enemies, or Confederates abroad: nor is it worth thought, what he hath alone in particular, but what he enjoys in the generall, as a Prince in his peoples affections.

To commit Idolatrie, (as all the World did) to call that vniversall, common, and catholique confusion, *Gen. 1. 13.* and, *12. 1.*

Vnitie; to runne a whoring after our owne imaginati-
ons, or the blinde obedience of our blinde leaders, re-
quires no great light of wifdome, but what the fire of
our owne lust affoordeth. But (to doe as *Abraham* did)
to come out of *Idolatrie*, to leaue his parents and native
Countrie; to deny our predeceffors, and our felues also
inticing vs to *Idolatrie*, this requires true wifdome, that
is, to be thus *Wife*.

- Gen. 19. 16. To eate, drinke, daunce; and rise vp to play with the
Sodomites; to abuse our bodies worse then beasts in
finnes nor to be named, there needs no other wifdome
then to follow the sway of our owne corrupt concupi-
scence; a beast can do this (but that he hath more vvit
then to doe it) vvith asmuch diligence as man; But to
liue soberly and chastly in this filthy place; to make
Iob. 3. 1. heere a couenant with our eyes, and eares, and tongue,
and heart, that one should not set the other on fire; to
Iam. 3. 6. leaue this polluted place, not to looke backe, or touch
a ragge stayned with the flesh, but with diligence to flee
Iude. 23. from *Sodome* to *Zoar*, this requires wifdome, and this is
to be thus *Wife*.

This wifdome heere spoken of, is requisite in euery
worke wee take in hand: It lifteth vp the head of him
that is low, and maketh him sit among great men, and
it satisfieth the desire of all men liuing: yea saith *Salomon*,
Pro. 22. 29. *A diligent man in his businesse standeth before kings, &c.*
Nor can this vvifedome bee attayned without much
diligence: for though God fills the heart of euery
expert workman vvith wifdome, making him natural-
ly apt to climbe towards some perfection, yet he hath
appointed labour as the meanes of attayning this ex-
cellencie; inſomuch as wee ſee ſuch as exceed others in
dili.

gence, exceed also commonly in the degrees of perfection, all those that are lesse diligent & attentive at their workes, and therefore it is said, that *God filled the heart of Bezaleel the sonne of Vry the sonne of Hurr with the spirit of* Exod. 31. 2
Wisdom and understanding, to finde out curious workes. 3. 4. So
 God giues him vvisedome to seeke and to finde out, but if he seeke not he cannot finde; for labor is the meanes God hath appointed to this end, and Bezaleel is not borne a perfect workeman, neither hath he his art altogether by infusion, but by instruction, and experience, and practice; nor yet by these (which are second causes and meanes) without Gods blessing, which is the first and principall. And doubtlesse though he would neuer haue sought to excell in his art except he had beene wise, (which wisdom was a speciall gift of God exciting him to seeke, & directing him to finde what he sought) yet he is not termed wise till he hath attained a kinde of perfection in his art, by diligence and industrie; but then beeing (as wee say) his crafts-master, he is said to be wise, because then his vvisedome, beeing drawne into action, is made visible, and sensible, and profitable, which before seemed to be idle. And thus likewise in the building of the Tabernacle, wisdom is attributed to Exod. 35.
 those women who did spinne and worke with their hands, for the full and perfect furnishing of that holy place with rich and decent ornaments. As if they were only wise which wrought, and the idle Gossips were only fooles. And perhaps it is for this that *Salomon* calls the *Spider a wise creature, because shee layes hold with her* Pro. 30. 28.
hands in kings palaces: As if God set her vpon purpose there, by spinning to admonish idle Ladies of their duties: who (alasse) are growne so foolish, as they scorne, or
578
G
haue

haue forgot to spinne with the Spider, whilst yet of her they haue learned to ensnare Butterflies, and to poyson them; yea to hang their copwebs in euery corner of the Court, though much of it be built with Irish

Pro. 31.17. Oake. *The vertuous woman* (saith Salomon) *ouersees the wayes of her husband*: she doth not ouer-rule them as a Lady, and mistris, according to the new English fashion, but she ouer-lookes and reviews them as a good helper, to make all sure, that there may be no ouersights; and *shee eates not the bread of idlenes*; (that bread of idlenesse which is the common Diet bread of these daies) what therefore shall her reward be? Truly that which shee hath deserued, a double portion; honor, and maintainance. *Giue her* (saith he) *the fruit of her hands, and*

Pro. 31.31.

let her owne workes praise her in the gates: since shee hath wrought shee shall eate, since she hath spunne she shall be clothed; and shee is cloathed with her owne web, her owne workes praise her in the gates. All the world sees vwhat shee vveares is her owne, God hath giuen her a wise heart & diligent hand, so that shee can both couer her owne nakednesse, and helpe to couer the nakednesse of her husband, children, and houshold also. Such Clothes are farre more rich then cloth of gold; and this is praise enough for her, and shame enough for others, whose heads haue not wit enough, nor hearts vvill enough, nor hands art enough, to couer their owne sinne, their owne shame, their owne nakednesse. O *Ladies* blush for shame, (if your sophisticate and adulterate beauties, in compounding vvhereof you only vse diligence, vvill suffer you to blush) blush I say, vv whilst you eate the bread of Idlenesse, and toote in euery basket like Flyes, for the first blossomes, to sati-

ate

ate your longing and lusting pallats, that would deuoure all the increase & store of nature at a mouthful; blush, whilst you are clothed with the forraine labours of the silly Silke-worme; neglecting in the meane time, the more commodious clothing of your Countreiman the Sheepe, whose fleece, with artificiall fingers, might be made fit to be vvorne, both in the heate of Summer, and in the colde of Winter. Blush therefore at your apish pride, and idle luxurie; or, if you cannot blush, tremble, least vvith that lady of *Hierusalem*, those sinnes be repaid vvith a seuerer judgement, whilst yee are forced to eate, first the flesh of your Children, and after that your owne flesh, if the hungrie Souldiers spare you so long, as judging your painted carkeises too much infected and sused for their diets. But if you feare, and desire to avoid this curse, heare and follow *Salomons* advice in this place; for to you he speakes as vvell as to your Tenants and seruants, whilst he saith, *Goe to the Pismire, O Sluggard, consider her wayes, and be wise.*

Now, since vvisdome is so requisite for the life of man, as that vvithout it a man is vvorse then a *Pismire*; and, since vvee see to be vvise, is not only to know by speculation, nor only to goe and to consider, but also to resolute, to practise, and to execute what vvee know, and haue considered, let vs vse diligence in consideration: and first and specially let vs consider vvho is the author and giuer of diligence and vvildome; (for to finde *Eccl. 5. 19*) out that is none of the least parts of vvhat vvee seeke) and let vs seeke her as *Salomon* did, that vvee may so finde her as hee did. *I haue loued vvisdome and sought her Sap. 8. 12. from my youth, I desired to marrie her, such loue had I vnto her: Neuerthelesse, when I perceined I could not inioy her, except*

Sap. 7. 7.

God gave her; (and that was a point of wisdom also, to know whose gift it was): I went unto the Lord; and sought him with my whole heart, and said, &c. See then the effect of this: I prayed, and understanding was given me; I called, and the spirit of Wisdom came upon me.

Ecc. 51. 14.
15,

When I was young (saith Siracides) or ever I went abroad, I desired wisdom openly in my prayer; I prayed for her before the Temple, and sought after her unto farre Countries. Hee travelled into forraine Lands, not onely for his private pleasure or profit, to attaine the Languages, or learne fashions, or by way of merchandize to enrich himselfe, (vvhich are the ends propoed and pursued by all our moderne Travellers), but for the publike; that hee might returne able to serue the Commonwealth, and bring home some knowledge with him, to enrich, adorne, or reforme the State vvherein he vvvas borne.

Thus divers of the Heathen Philosophers did the like, vvhist either beeing banished their Countries, or making a voluntarie travell, they observed whatsoever they saw might bee beneficiall to their Countries, and brought it home vvith them for the generall profit of all. Thus did *Lycurgus*, *Pythagoras*, *Solon*, *Socrates*, *Plato*, *Aristotle*, *Seneca*; and before all these, *Moses*, that mirror of Magistrates; who beeing forced to flie from his native soyle, in forty yeeres space had time to re-examine, and purge the Arts hee had learnt in Egypt, and by forraine conference, and divers severall changes of fortune, to extract principles of vvisedome and experience for future times. For assuredly hee that never met crosses or troubles, be his nature never so pregnant, can be but a foole, in comparison of vvhat hee might be, or in comparison of others. But the best

Master

Master is he that hath learned the best Pilor, he that hath
 beene shipwracke; the best Governour, he that hath
 obeyed; and the best teacher, he that hath erred. *Espe- Eccl. 25.6.*
 cially the Crowne of old men, (especially of Princes) is to have
 much experience, and the feare of God is their glorie. Cast
 your eyes backe to Abraham, Isaac, Iacob, Ioseph, David,
 and all the servants of God, and make how they were
 fitted for their vocations, & put to many hard schooles
 to learne wisdom: yea Salomon himselfe, into whom
 God infused a plentiful portion of wisdom, did not
 withstanding increate and perfect the same by experi-
 ence. So that though in his other words and writings
 he excell other men, yet in his *Ecclesiastes*, (which is a
 survey, a review, a censure of all, both of his life, his
 yvords, and yvorkes, and yvritten in age after all this
 addition of experience) he therein excels himselfe.

Consider in our owne dayes what difference there
 hath been betwixt Princes and great persons, who
 have never felt or feared the change of their Estates, and
 others who have beene persecuted from their Cradles,
 and so forced to beware of their seeming friends, as well
 as of their profest enemies.

Consider, if ever Age afforded such three Contem-
 poraries, as Elizabeth then of England, Henry the fourth
 of France, and James our present King and Sovereigne.
 The first and last persecuted from their Cradles; be-
 came thereby wise above their fellowes; and the one
 did till her last, and the other doth continue a *Defender*
of the Faith, in spite of Hell, whose gates could never
 prevaile (though set vvide open) to touch a hayre of
 their heads. The other, wise and valiant, lost the true
 vse of both with His faith; when feare and humane

frailty,

frailty, for politicke respects, caused him to admit *Their* entrance into his State, vvho never left vvorking till they cast him out: He by Gods just judgement beeing made an example to vvarne other Princes, whilest hee would not take example by the like fall of His Predecessours,

A naturall foole cannot bee made vvise by experience, nor any other man vvithout it. *What knowledge bath he (saith Siracides) that is not tried? A man that is instructed under standeth much; and hee that hath good experience, can talke of wisdom.* He that hath no experience, knoweth little; and he that erreth is full of craft. When I wandered to and fro, I saw many things, and my understanding is greater then I can expresse: I was oftentimes in danger of death, yet I was delivered because of these things: that is, by experience of the like former evils.

And vvhen all is done, if men hide vp vvhat they know, they may well flatter themselues vvith an opinion of vvisedome, of reservednesse, of privacie, contentment, modestie, and I wot not what flourishes: and others may perhaps soothe them in the same follies, and perswade them, that their cuts cover their pride, sloth, and nakednesse: but except vvee draw out, what wee have drunke in, for generall vse, vve are Sluggards, and vnprofitable servants: To vvich end a Philosopher said to a silent observer of other mens mirth and free spech at a Feast: *If thou beest a foole, thou doest the part of a wise man to hold thy peace; but if thou beest wise, then doest thou the part of a Foole to bee silent: For vvisedome that is hid, and treasure that is hoorded vp, saith Siracides, what profit is in them both? Better is hee that keepeth his ignorance secret, then a man that hideth his vvisedome.*

Eccl. 20,
29-30.

But

But some object, that to vtter all and draw our selues dry, is the next vway to be contemned? Common things are cast away, and emptie vessels haue the lowdest sound. I answer, it is no matter, therefore I vvas filld to be emptied, my praise is not expected from men, but from God. What skils it, vvhether my soule departs vvith many concealements, (which might haue bettered others had they beene left behinde) or haue freely discharged herselfe of all her lading, of all shee knowes? The latter is farre the better, I am the lesse cumbred vvith accompr, and I shalbe the more filled vvith fresh glorie and knowledge: *Do thou thy dutie betimes, and God* Eccl. 52.30 *Will giue you a reward at his time.*

All that I haue said is to this end, to leade you by the hand, to the Pismire of the vnited Prouinces, that considering her wayes and course aright, (which I purpose to lay downe with as much perspicuity as I can to the meanest capacity) vvec may by her example, and *Salomons* instruction, grow vviser then vve are, though vve fall short of vvhat we ought to be.

Wee haue gone to *Beelzebub* the god of Flies, to the *Indians, Turkes*, and other Heathens, for Drugs to poyson our bodies, vnder colour of purging and clesning them; for infinite vanities to discouer our corruptions, vnder pretence of hiding them. And thus for lacke of consideration, haue made all these things so necessarie to vs, as if vvithout them vvec could not live: So that had not *Columbus* happely found out the new world in time, there must needes haue beene an end of the old vvorld long before this time.

We haue gone to the *Cantharides* of *Italy*, and learned there to provoke lust, vnder colour of quenching

it, To vitiate virginitle vnder the colour of professing Chastitie; To poyson, vnder colour of preserving or curing; To be jealous ouer all but our owne liues; To plot and practise vwith hell, for the obeyning of earth; To be frugall of our vices, and prodigall of our honours; To waste our estates in a retired kind of basenesse, where sensualitie may be close and secure; To feede our selues, and to starue all others; To be worse then beasts, and to make Saints of the Sodomites. And thus for lacke of consideration, haue made our selues Politicke, Machiavelian, Atheisticall fooles.

Wee haue gone to the Silkworme, and learned there to vvasse and spin out our owne bowels, to make our backs brave; To consume all in flourishes, Banquets, Maskes, Revels, and merriments, vvhilest our brethren in one faith, goe fasting in sackcloth, are besieged with dangers, threatned with Massacres, and sit mourning and weeping by the waters of *Babylon*: And thus for lacke of consideration, vvee haue made our selues fantastique, dissolute, deboshed, prophane, prodigall and ridiculous fooles.

Wee haue gone to *Abaddon* the King of Locusts, and from that infernall pit of falshood, brought smoky superstitions, to darken our vnderstandings in discerning spirituall things, and old wives fables, and lying Legends, to fright children, and infatuate men of more yeeres then discretion: And thus for lacke of due consideration haue lost our first love, and made our selues blinde, senselesse, blockish, idle, and idolatrous fooles.

Wee haue gone to the *Waspe* and *Hornet*, which infect and sting all Chiistendome, and vwith them haue taken so deepe a draught of the cup which the Whore holds

in her hands for all Nations to drinke of; The brimme whereof shee hath cunningly hunnied with faire pretences of seeming pietie, devotion, charitie, chastitie, vvilfull povertie, obedience, vnitie, vniversalitie, and spiced with glorious titles of the Catholique Church; as now wee are growen giddie and drunken, vn sensible of our owne nakednes, and vnwilling to heare of it, and vnable to hide it; And thus for lacke of consideration wee haue made our selues vniuersall fooles.

Let vs now at the last (if it be not too late) goe with the Sluggard, to the *Pismire* of the *vnited Provinces*, and considering her waies, learne to be wise.

Neither need wee be ashamed of such Tutors, vvhoe come of the same race originally that vvee doe, as our speech witnesseth, which varieth more in pronuntiation then in the elementarie foundation, as *M. Versteegan*, an able and indifferent Iudge in this case, declarerh. Besides, they are such vvhose natures and manners we better agree with, then with any other Nation: having euer found them plaine, but sure friends, both in these latter times, when *Spaine* would haue swallowed vs, and before that for many hundred yeeres continuance, as the constant Leagues betwixt them and vs manifestly proveth. Consider at this present, if they be not friends to vs and our friends; and foes to our foes; if wee dare trust any but them, if they trust any like vs; if Nature hath not bound vs together in necessarie bands of Friendship; and God by miracle first made vs meanes to preserve them, that they might now be a blocke in the way to such as would deuoure vs vwith greedinesse. If this bee not so, why did not the King of *Bohemia* resort to *Spaine*, with whom wee haue out-

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ward

ward peace, as to a sure prop at neede? Or why doth he now stay and remaine with them, or at least leaue his dearest Iewell there, whilst his owne Countrie is possessed and guarded by those trustie *Spanish* friends?

Pro. 17. 17. *A friend loveth at all times, and a brother is for the time of necessitie.* O *Spaine* therefore, shew thy selfe a brother, or let the *Illustrious Lords the States*, be knowen and accounted as they are, honorable, and religious friends! But I haue forgot my selfe; passion hath transported mee, I must leave these *Elephants*, and returne to the *Pismire*.

Deare Countreimen, reade with patience that which followes, and consider it advisedly. The contents are a brieft collection of such good Customes and Orders, as are established and practised amongst this diligent and happie people; some of which I could wish translated into our Common-wealth. Many of them are knowen to diuers of our Countreie-men before; some of them put in practise in some places already, but not vniversally knowen or practised as I vvish they were. I may misse to mention many, I may mention some amisse: I may hap to set downe some, that I might well omit, being neither proper nor profitable to vs. Many others could haue done better; none did it; I haue done my good will; and vvhere you like what I propound, apply it, follow it, and you satisfie my private, whilst you profit the publike. *Goe now to the Pismire, O Sluggard, consider her waies, and be wise.*

Now, that vvee may view all as in a Map or Lantkip with the best advantage, wee must consider, that this State hath two great Enemies, the one by Land, the other by Water, which they by their wisdome turne to

be profitable friends; as vvifemen make greatest benefit of their grearest adversaries. The first of these is the State of *Spaine*; the other is the *Sea*; the first vnites them, the other enricheth them; the manner how, I will as well as I may briefly and plainly deliuer.

The first, seeking to cast vpon them that heavy yoke which they haue shaken from their shoulders, doth by that meanes force them to stand close together in their owne defence, and by a firme confederacie, to consolidate their seuerall and distinct parts in a whole and intire bodie, who otherwise vvould fall asunder, by diuision and contradiction vpon euery slight occasion, whilst it might bee said on them as it vvvas of *Israel*, *Then there was no King in Israel, but euery man did what seemed good in his owne eyes.*

I must confesse, wishing them wel, (as I do, and as he must needs do, that vvisheth vell to the present Church and State of *England*) I should reioyce to see, (in stead of that monstrous head too big for the body, vvwhich hath cut it selfe off, by breaking asunder the fundamentall Lawes and Liberties of the State, *those Ligaments that tye members politrique together*) I should reioyce (I say) to see some prevention invented against Change and diuision, though vvith as much caution and limitation, as the *Venetians* vse in the election of their Dukes. And in the meane time, I vvish them a safe Warre vnder so stayed and aduised a Chiefe, rather then an vn safe peace; which, bringing in corruption, would soone open a doore to the Conqueror. For, as the state of things now standeth, behold what profit they make by the vvarres, vvwhich the peace vvould lose them.

1. First, it increaseth their Shipping, causing them

labour to exceed their *Adversary* by Sea, as farre as Hee exceedeth them by Land: Which truly, I thinke, they have accomplished, so that whilst hee assaults them at home, he findes them threatning vvorse vvarres to him in both the *Indies*, and blocking vp every Haven of His with their Men of warre. And this oddes they haue of him in these vvarres, that (besides their selfe-sufficiency, and the priue contribution and aide of their friends and confederates, vvhich tremble vnder the formidable growth of the *Spanish* Greatnesse, and seeke to hinder it this way) if His *Indies* furnish him vvith meanes to assault, the same *Indies* furnish them vvith meanes to defend: and I doubt not, but in time the vvarre that now infesteth all *Europe*, vvill be remooved farther off into *Asia*, *Africa*, or *America*: and that Hee, vvho now is the common assaylant, will be driven in all those parts of the vvorld to be the Defendant, and to vvrite *Ne plus ultra* in Christendome.

As for the multitude of their Shippes it is such, that vv whilst I consider it, mee thinkes it probable, that as many of them inhabite the Sea, as the Land. Of this I am assured, that diuers families haue no houses but their Ships and Boates, in vv which they were borne, brought vp, and doe liue after a commodious and cleanly manner: And as they vv ere borne, so intend to dye free-men; insomuch, as if *Spaine* should iustle them out of the Land, they are resolved to people the Sea, and rather commit themselves, with *Noah*, to the mercy of the vvaues, vnder Gods protection, then bee subjected to men, whom they haue found lesse mercifull in their powers, and more boundlesse and vast in their desires, then the Ocean.

And

And yet this diligence of theirs, in winning much Land from the Seas vsurpation; and this providence of theirs, in making shift to live with their Families at Sea in Ships and Boates, and Samoreuses, vvhhen their *Goshen* will not affoord that numerous people house-
 roome: and that generositie and nobility of their na-
 tures, in struggling for their auncient and native free-
 dome, against so potent an Adversary, (a vertue that
 hath beene hereditary, and long since observed by *Ta-*
citus in these warlike *Batavians*) are now all turned to
 vices by *Envy*; who can see nothing good in this peo-
 ple, nor any thing evill in their Adversaries. It is more
 just for *Spayne* to supplant them, then for them to sup-
 plant fishes; and that which doth commend them, that
 they can liue any where, must so disgrace them, as they
 may be thought vnworthy to liue any where. But let
Envie still rayle freely, vvhilst these enjoy their free-
 dome; and may they still want domesticke necessaries,
 whilst th's want necessitates their diligence, and occa-
 sioneth the encrease of their strength by Sea.

Tacit.
 Annal. lib.
 2. cap. 10.

As their shipping, so their *Excise* payes a great part of
 the warre, and returnes that money vvhich they dis-
 burse to the souldier home againe. As vvee see the
 Sunne exhales vapours from the Sea; these, botteled
 vp in cloudes, fall downe in showers, and refresh the
 earth, and so by riuers and draynes, as by veines, passe
 into the sea againe, from vvhence they arose.

And this is to be seene, especially in the *Excise* of
 Wine and Beere where euery *Hereticke* and *Schismaticke*,
 that loues his liquor though he hates the State; and
 euery drunkard and debosht person, who being first a
 slaue to fortishnesse, cares not to whom else he becomes

a slave, are made by this secret and insensible meanes to contribute towards the vvarres; yea and the carelesse and improuident souldier, who spends his intertainement idely, and selleth (as it were) his blood for drinke, and his flesh for bread, is, as if he were a voluntary, and serued at his owne charge: for euery pay-day, he payes backe his meanes to the Sutler, and he to the common purse.

Now as they pay *Excise* generally vpon all Beere, so especially a great *Excise* vpon forreigne Wine and Beere.

1. First because, though they cannot altogether keepe it out, for that it should hinder their trading, yet that this may bee a meanes to restraine and limit the excesse thereof, being but for matter of pleasure, not necessitie.

2. Secondly, by this meanes their owne Beere and Barly is vented at good rates, which if ours were generally and freely admitted, would scarce be vendible; and so men are excited and encouraged to sow, mault, brew, and to seeke to supply the Common-wealth vvithin it selfe, vvithout borrowing abroad.

And vvhist I consider this, I can but sometime vvonder (perhaps in my ignorance) at our restrains about the out-lading of Corne and Beere, euen vvhen there is no dearth but plenty, if men vvere forced to bring out their store. Assuredly if in the time of scarcity, vvhen God seemes to call vs to fasting and humiliation, (as at this present) fasting vvere enjoyned and stricktly obserued, and the Alehouses daily and duly visited for auoyding of idlenes, drunkennesse and excessive ryot, there needed no other prouision against famine. But this is the plague, these Statutes being penall are beg'd aforehand, or left to the pursuite of beggars
and

and base Promoters, who compound the forfeiture and coosen the Lawe; or committed to the oversight of such as are Ingrossers themselves, vvho desire to haue all things deere, that they may vent their owne commodities at the best rate, and so grow rich, though the Common wealth wake poore.

3. Thirdly from this Excise of forraine Beere and other commodities the State makes more gaine towards the maintenance of the vvarres and other publique vvorkes, then all the rest that deale in them. For in Beere especially they double the price, and haue clearely as much for the Excise as the Merchant paid to the Bruer. Now in this they do the parts of prouident fathers, vvho seeing their prodigall children waste their portions, they vnderhand lend money, vvhich their children know not of, and so preserue their Lands from sale, and their pawnes from forfeiture, returning them againe vvhen the haue more vvitt to keepe them and vse them.

And in my conceit this vvwere a good *Toile* to take our frugall *Foxes*, and a sure trap for our negligent drunkards and prodigall heires; vvho being only niggardly in publique vvorkes where they should freely giue, vvill grutch to disburse six pence towards the maintenance of the Minister, and reliefe of the poore, or twelue pence towards a Subsidy for defence of the State, or for the Kings and kingdomes honour, vvhen they will at that very time, willingly spend ten times so much in ryot and excesse, neuer feeling or complaining of the matter, though they continued this course euery day, and cannot by perswasions of reason, or the force and authoritie of the lawes of God or man, be diuerted and

drawne from it : such a basenesse there is in man, such a dull and beastly sottishnesse in nature , to contrary Religion and reason, especially being seconded in any euill by company, and confirmed therein by custome, past reclaiming.

Now if the vnited Provinces had peace vvith *Spaine*, as other Countries haue , or vvere in subjection to *Spaine*, as not onely the *Spaniards* , but some of their owne infected members, and some others perhaps of Ours, inconsiderately (as I suppose) seeme to desire: then neither should they be secure of their owne liues, estates, and liberties, nor their neighbors safe by them. For assuredly, howsoever men flatter themselves, as the Catholike King would be King of all Catholike subjects, so most of thē seeme to desire him for their head: But should they be so vnhappy as to haue their desires, what were they but slaves? since vvhere the *Spaniard* comes, he sets himselfe downe like an absolute and tyrannicall Lord , silencing all Lawes but his owne, vvhich are as those of the *Medes* and *Persians* ; yea as those of *Draco* written in blood. Never did the *Lurdanes* more Lord it in *England* , then they vvhere they conquer, or be let in vpon any tearmes : tell me *Naples*, *Milan*, *Antwerpe*, if this be not true. And though Religion be made the stalking-horse to infatuate and bewitch the mindes of men, and make them betray themselues and their Countries to slauerie ; yet the Larke beeing dared, and the Woodcocke in the Net , that maske is cast away , and there is as much trust to their promises, as to the *Moores* their Kinsmen and late Countymen. So that because of this feare, as long as the contrariety of Religion lasteth, the innocent party cannot be safe with-

without armour, nor secure then. Shew mee in any part of Christendome, vwhere any person professing the reformed Religion hath beene spared, vvere hee friend, neighbour, or kinsman, if That side had strength enough to reach his throat: and notwithstanding our advantages let slip in mercy, and none of them pursued bloudily, how haue they in all places, by all meanes waded in bloud vp to the chinne, for the accomplishment of their designs? And this will continue as long as Antichrist raignes; for the Wolfe is bloudy, and the Lambe simple; his Fleece warme, and his Bloud and Flesh sweet. But if the peaceable Gospel had free passage and free operation, then indeed there were not only hope, but security, that wee should liue in peace one by another, and that the strength and riches of one King, should not be terrible to another; yvhilst God would teach every one to be contented with their own, to attend with conscience the charge they haue in hand, the peaceable government of the *States* committed to them, and as brothers to joyne their powers, against the common enemie of the *Christian Religion*; not so much seeking his subversion as conversion; nor ambitiously thirsting after the enlargement of their owne Kingdomes, as piously desiring the enlargement of Christs Kingdome. For as a covetous rich man, if he seriously thought to vwhat end his goods vvere giuen him, and what a strict account he must make for them, would not so greedily hunt after his owne hurt and others losse: so assuredly, if ambitious Princes did vvell consider their charge, and conscionably study vpon the workes and duties of their Callings, (knowing, that as the people are giuen to be their seruants, so they interchangeably

Antigonus
Rex Maced.
dixit,
Regnum
esse splend-
idam ser-
vitutem,

ably are giuen to serue the people, that all may serue God) they vvould not with so much hate and hazard of God and man, of soule and body, of their Kingdomes heere on earth, and the Kingdome of heauen, expose their subjects liues to certaine ruine, for the accomplishment of their inordinate and importunate desires (especially *Christian against Christian*, brother against brother) neither would they vsurpe such a tyrannicall and heathenish authority ouer their flockes, as with the *Great Turke* to make their owne wils, limits, and lawes to the wils of all other men; *Hoc est deglubere pecus, & non rondere.* But as the *Pope*, that spirituall *Tyrant*, that *Antichrist*, hath gotten Church-Courtiers to vphold his Regaltie, with impudent foreheades and artificiall falsehoods; so, these haue gotten Court Clergie-men to become their *Champions*; who, being full of winde themselves, haue blowne these bladders with flatterie and forgerie, euen to forget their owne vanitie, to which they are subject, and to which they shalbe subjected in the end: whilst they imagine all other men to be made for their pleasures; and *their wils to be a more iust law to their subjects then Gods Law is or can be to them.* Well might they bee admonished by *our Souereigne*, who is able to be *Tutor* to them all, more dearely to prise the liues of their subjects, and not to seeke quarrels to enlarge their Dominions, and to embroile all Christendom, that they might fish for aduantages, but rather to ouersee all injuries, but such as would starile *Dauid* himselfe, knowing well, though warres be begun for the pleasure of *Princes*, the subjects bloud must determine the controuersie, and be powred out, as a sacrifice to appease the *Furies.*

2. Sam. 10.

To

To returne to my purpose; If the *vnited Provinces* had peace vvith *Spaine*, then they must trade, as others doe, at the appointment of *Spaine*; vvho hauing once the East and West *Indies* in possession, vvould force all *Europe* to be their Retailers, and that vpon most servile and vnequall conditions. and so to take all commodities of them at the second hand, and to vent them for their profit only. Whereby, hauing before the *Indies*, those fountains of gold and siluer in their power, they would also this way ingrosse all the wealth of Christendome into their coffers, and thereby inable and arme themselves to accomplish that vniversall Dominion they ayme at. For vvhat should let them, vvhilst they had the sinewes of warre at command, and felt themselves strong enough to rush into the battell when they pleased, and so to surprise others vnprovided and vnawares? whereas now the *vnited Provinces* meete with much of their Marchandize at an indifferent rate, and sometime exchange *Leade and Iron for Gold*; not admitting them to be *Masters* of the whole world by the *Popes Donation*, hauing as good a title as they had, *whilst they haue a sword and power to make good their title, as they did and doe*. Why should it be iustice in them to take from the *Indies* and inthrall them in seruitude, and iniustice in others, to take againe from them, and to redeeme their owne liberties? Especially when all the gold they fetch from *India*, is but to make *chaines and fetters* to captiuat Christendome, and all free Nations? Let others looke on and be laughed at, vvhilst these share the world; or stand by and giue ayme, vvhilst these win the prize; or helpe to hold vp others, till their owne time comes for correction; the *vnited Pro-*

vinces vvill not lose their parts neither in the old nor new vvorld: for vvhich (besides their owne gaine and glory) all Christendome is beholden to them, vvhillst both they oppose this *Monarch*, and hinder his monstrous and prodigious growth in the *Indies*, and also restrain him from ouerflowing all *Europe* vvith an vniuersall Deluge, as otherwise he vvould do.

Againe, if the *Vnited Provinces* vvere all one vvith *Spaine*, or vassals to it, then vv ere their conjunction much more terrible: for hauing before the greatest Land force of any Potentate in Christendome, if to this there vv ere added their strength at sea, vvherein they exceede all *Christian States* but our owne, who then could vvithstand him? for, if he frighted vs, euen at Sea, in 88. vvhen vvee had these to helpe vs, to guard our Coasts, and to keepe backe, and diuert the Prince of *Parma* from his intended attempts, what then would he do hauing these to helpe him, and vvhen he should finde not only the Hauens of *Dunkerke*, *Newport*, *Ostend*, *Sluce*, but all the Coasts of *Zeeland* and *Holland*, as so many mouthes, open to assault and deuoure vs at an instant; and oportune to land fresh forces and supplies of all kindes at pleasure? This truth *Esconedo*, Secretary to *D. Iohn of Austria*, saw long since, and at this day the *Spaniard* sees it too vvell; and therefore labours more for these *Countries* then for the *Indies*; nay, he wasteth and imployes vvillingly all his *Indian* treasure about the fetching in of thete; because he sees it to be more for his profit, at least more conducing to the direct end of his aymes, to haue *these* then *those*. For doublesse, if he vv ere once absolute Master of this vvise and diligent people, he vvould soone bee Master of all *Europe* besides:

lides. Since, besides the conveniencie of Situation, their industrie is able to effect any difficult worke, which others thinke invincible: so that wee see them powerfull and prosperous even in all actions they undertake by Sea or Land; and that they carry any enterprize through, though it bee against *Himselfe*, the most powerfull and politique Enemy in Christendome. *Most powerfull* I call him in regard of his *Indies*; *most politique*, in regard of his *Iesuites*; and an *Enemy* I call and count him in regard of *Religion*; *Wee beeing for Christ, and hee for Antichrist*.

Thus had he these Countries joyned to those *Hee* possesseth together with those that are Clients, subjects, or vassals to the House of *Austria*, *Germany* were wholly possessed, open roades by Sea and Land made to the conquest of *Denmarke* and *Sweden*; *Fraunce* were besieged and girt about, *England* either subjected or blockt vp, and shut out of the world, and all Christendome in daunger of a violent and sodaine surprise by Sea and Land. It concernes all these therefore to looke about them, especially the petty Princes of *Germanie*, except they intend to hold their Crownes at the courtesie of *Spaine*, and become fellow vassals vvith the rest of *Europe*, to the Catholique Sea and Scepter at once, as they haue dishonorably suffered their neighbours to be by dis-union. Whereas the *vnited Prouinces*, making good their words vvith actions answerable, keepe their owne, and get ground of the *Spaniard*, even where he assaults, and do honorably extend their helpe to other Princes, even vvhen the vvarre knockes at their owne doores for entrance. and when all corners of the Land may heare the roaring of the enemies Cannon,

Concordia
res parvæ
crescunt.

vwith contempt. So that all *Europe* besides is the more secure by reason these States and their Countries are imbroyled, and they againe enrich themselues by that vvhich impouerish the *English* and all other Nations, (for which partly they may thanke the warres) I meane by the *East-Indian* Voyages, wherein they haue these aduantages, vvhich (I suppose) others want.

1. First, they goe with lesse charge then others both for men and victualls. Their ships requiring fewer persons to man them, and their men lesse victuall and courser to keepe them, then ours. Besides, many of them are venturers, and so sharers in the gaine: And therefore wilbe content to liue vwith little, to indure all difficulties, to vvoike out all hazards with patience, and bee good husbands for the generall, whilst they know the profit redounds to their particulars.

2. Secondly, they carry out no coyne from their owne *State*, but vvhhat they bring in of others; their owne being kept base (perhaps for these purposes) so that they furnish themselues elsewhere, and weaken not the wealth and common stocke vvhich is currant in the *State*.

3. Thirdly they vent the commodities which they bring from thence, for the most part in other places, and returne either mony, or other more necessarie supplies, in stead of the lesse necessarie, vvhich they carry out.

4. Fourthly, they make (as I haue before noted) an easie exchange, not trading vpon so strict conditions as wee doe, but as freely as the *Spaniard* doth vwith them and others; and so oftentimes meete their commodities halfe way, and barter powder and shot, for Pepper, Cloues, and other spices.

5. Fifthly,

5. Fifthly, They haue a large territorie and ample command in the *East-Indies*, from whence they haue expelled the *Spaniard* and *Portugall* by force, and so haue farre better oportunitie & conueniencie to trade there, then any other Nation whatsoeuer; nay, they are able to lade themselues from their owne Lands. Yea, it is incredible what strength they haue in those parts both of men, Forts, and Confederates; and what a circuit of ground they command, whereupon those rich commodities are growing: All which they haue wonne with their industrie, wisdom, and valour, from this Enemy of theirs, haying crackt his credit there amongst the *Infidels*, as they hope to do heere also amongst true beleeuers. Neither hath He hope either there or here, ever to recover what Hee hath lost both in reputation and Rent, except Hee can worke a diuision amongst themselves, or at least betwixt them and vs: which therefore to effect, He turnes every stone, and tryes all conclusions Policie can invent. But I trust, even *Those of theirs that are most interested in the quarrels of the Church at home, and those of ours who are most interested in the Easterne quarrels*, see the yssue of these differences too well, to giue scope to their affections so farre, as thereby to be made instruments to repossesse the *Spaniard* either here or there in the ground he hath lost. Since what they at home helpe to giue the *Spaniard*, they take from their owne Libertie, and what we take, or helpe to take from the *Hollander* to giue to that State, is to take from our selves, to giue to our enemies, vvhilst we weaken our best friends, and make the generall enemy of Christendome strong, for our owne certaine ruine amongst others.

As for the terrible growth of the *Hollander*, vvhich some seeme to startle at, it cannot fright vs; since their principall strength is at sea, and so obnoxious to many vnauoydeable dangers in their trade, except they hold good correspondencie with vs. For our very Coast vvill be euer able to command them, and hold them in awe, and they must resolue either in stormes to ride out all hazards, & fight against winde, tide, rocks, sands, and all other casualties, or to submit themselues to the mercie of our harbours. And in calmes or fayre weather they must passe euery flie-bore, at least euery Fleet they send out and receiue home, with a guard sufficient to keepe vs vnder hatches; otherwise wee shall be sure to gaine more by their voyages, then they themselves that are the venturers. Now how impossible it is for that State to preuent these disasters of theirs, and aduantages of ours, is apparent to any man that obserueth the situation of their Coast and ours.

Thus therefore whether they trade as Marchants or men of warre, and vvwhether they labour to increase their Estate at home or abroad, or to hold their owne already acquired, our friendship is so absolutely necessarie, as they can doe nothing vvithout it, nor stir out vvithout leaue. So that God hath bound vs together by an vndissolueable band of necessitie; and it vvwere well therefore that our hearts aswell as our Lands, and our trades in all other places, aswell as at home, vvwere so vnited. Now if I may haue licence after so many iudicious persons that haue handled our trade in the *East-Indies* to and fro, and grounded their reasons vpon experience, to cast in my conjectures, I would say, the cause wee thrive not in that voyage, is:

1. First,

1. First, because of our great charge; for our ships require more Mariners then theirs, and the most that goe haue small or no ventures, Great men being all the sharers: and those that go meerely as seruants, besides that they are not so carefull of the maine aduenture as they should bee, and would if they were owners, wilbe well payde and full fed notwithstanding howsoever the Voyage falls out.

2. Secondly, our ships carry out much siluer, some by permission, more by stealth; and this is sure, nothing weakens a State so much as transportation of coyne. Let other things be transporred out of the Land, or bee deare or cheape within the Land, all is one; this or that man may bee the richer or poorer, the State is the same still. But vvhether mony is exhausted, and the retorne doth not countervaille the out-going, there the State decays by degrees. As for example, if our Cloth, Corne, Beere, Saffron, Tinne, Hides, and the like, will pay for our Silkes, Wine, Spice, Tobacco, &c. wee may still liue, though wee liue poorely (as luxurious bodies, vvho haue good stomackes to supply and renue their decayed strength and vvearied spirits) but if we waste more one way, then the other vvill countervaille, whilst wee haue no other commings in of Bullion from the *Indies*, as *Spaine* hath and wee wont to haue, our Kingdome must needs decay and fall into pouertie, wanting monie, which is properly the wealth and strength of a State: Euen as wee see naturall bodies, when they are libidinous, fall into consumptions, because their expences exceede their reuenues and commings in.

3. Thirdly, wee may obserue our waste, and so our weakenes in this kinde, vvhen wee spend in *England*

more wine, velvets, Silks, gold and silver, in Laces, Imbroderie, Guilding; more Sugar, Tobacco, Drugs and Spices, then they do perhaps, in the places from whence wee fetch them, and where Nature hath made some of them necessarie nourishments: so that our owne ships are not sufficient to furnish vs, but others also vent much of these their vanities vpon our Coast. Thus perhaps this or that man may be the richer by this Trade, but I cannot conceive how the publike purse is filled with Bullion, or the Commonwealth advanced, but rather much impoverished, and miserably weakned by it. As for such as say, The Kings Custome is the greater, and shipping increased by it, I can conceive no probability in either, but conjecture, that stocke which is there wasted, and worne out with vse, would in both these respects, be more beneficiall, were it any other-where, or any otherwile employed.

4. Fourthly, we are tyed to such hard conditions, as must needs bee a venter indeed, if wee profit by the Voyage: For if we be strong, we must not touch, without *Spaine* seales the Warrant; and if we be weake, wee become a prey to them, or any other more potent. Thus vve are sent out as sheepe among Wolves, and like Doves among Kites; and if vve stirre any of these contrary to expresse order, that Iustice, which would moderate all commerce amongst Christians, in an even and equall Balance, makes a president of his owne, and mues vs vp at our returne.

5. Fifthly and lastly, vve haue no Land, or a very little in those Parts, and so not the like meanes from our owne annuall crops to lade our owne ships, or the like liberty and opportunity to furnish our selves by trading
vvith

with those severall Nations, as they have.

But now if it were possible to vnite our Trades there, and to bring both Nations into one Corporation, it would be a meanes to strengthen and assure both parts here and there, and to enrich both parts without feare of any third, or falling out amongst our selves.

For I verily beleeve, that that disgust betwixt the two Nations in the *East-Indies*, was not sent thither without a *Romish* practise: nor can I beleeve, that those many delays and dallyings since vsed in the composition of those grievances, and in not satisfying His Majesties just demands, proceeded altogether from free and loyall thoughts to their owne State, but had the corrupt mixture of *Spanish* Lees in the bottome. Which may teach vs to be more charitable, then to censure the whole Nation for the practise of some few: since wee may consider, this State is compounded of members diversly affected; and that the good and honest people doe suffer in our sufferings, whilst they see the others offer vs injurie, vpon purpose to make vs breake off, for the benefit of their *Grand Signior*.

Thus we have seene a glimpse of that profit, vvhich the *vnited Provinces* make of their Land-enemy: their other Enemy is the Water both salt and fresh; of this likewise they make a profitable friend, as I vvill labour briefly to manifest.

The Sealyes continually raging vpon their Coasts in such a manner, as if it would hourelly eate them vp, and swallow all at a mouthfull. It over-lookes them, and they seeme to lye vnder it: yet they keepe out this strong enemy at the armes end by art and industrie, having nothing but rampiers and fortifications of Sand

to oppose it. To make these strong therefore, and to vnite them that they may not be blown away with the violence of euey stormy vvinde, it is incredible what paines they take, setting a kind of long grasse vpon the same barren Sands, as curiously and carefully, as wee set flowres and hearbes in our gardens: which grasse once getting roote, bindes the earth together, that the winde cannot readily come to blow it away, and teacheth them by the like combination to turne their weakenesse into the like strength. Now this were nothing, if they had but a little banke to keepe, but considering what a large Coast they are to guard and make good in this manner, (vvanting our naturall vualles of rocke) it is a miracle that they should haue so much courage as to vndertake it, and so much constancie as to pursue it, and so much cunning as to effect it. I make no question if some Nations, vvho beare their heades aloft, had the like worke in hand, they would either neuer attempt it, or faint and giue ouer in the midst; &

Cæs. Com. rather vvith the *Heluetians*, seeke new Countries to inhabite, then be at such a continuall cost and care to defend their owne against two such enemies at once: when these notwithstanding, do not only keepe their ground, but as they haue dealt vvith *Spaine* for his intrusion vpon their ancient Liberties, Rights, and Priviledges, so heere they haue wonne vpon the Ocean, and recovered a great part from the Seas vsurpation; part whereof, hauing neither sand nor other soyle to helpe them, they defend with stupendious heapes of stone, vvich, vvith incredible cost, they fetch from their neighbor Princes, euen in places farre remote, for monie; and with a continuall supply of these from time

to time, keepe out the entrance of so furious an adversary. The assault and battery vvhich the Sea makes in this one place that I haue seene, is about an English mile long or more, vvhich they defend and maintaine with huge piles of timber (brought likewise from foreigne parts) inter-lined vvith those heapes of stone fore-mentioned about the bredth of two or three acres all that vvay: otherwise the Sea vvould breake in ouer all, and soone determine the controuersie betwixt them and *Spaine*, taking possession of all from both of them by force.

Thus wee see how this people maintaine their owne, both against the King of *Spaine* and the Ocean, by helpes which they fetch from forraine Nations; vvhist both their souldiers, wherewith they oppose the *Spaniard*, are principally strangers, and the very walles and bankes, vvhereby they hold out the Sea are likewise forraine, and far-fetcht. And this is none of the least part of the Pismires wisdome and diligence: to which *Salomon* sends vs for imitation, vvhist he saith, *Go to the Pismire, O Sluggard, Consider her wayes, and be wise.*

Now as they haue this open and able enemy, the Ocean, besieging them almost about, & assaulting them without continually; so haue they vvithin the *factions fresh-waters*, that vvill keepe vvithin no bankes (like *Schismatickes*, without the salt of sobriety and discretion) ouerflowing them at certaine seasons. Insomuch as their toyle seemes a sponge in Summer, and a standing Meare in Winter; for then, almost, all the face of the Continent is vnder vvater. But see what profit they make of this Adversarie, vvhist cutting large passages

from place to place with incredible cost, these waters worke for them continually as faithfull seruants, conveying their carriages by this meanes, to and fro, in a cheape, easie, and safe manner. And such vse doubtlesse do they make of the seuerall sects and Religions, by necessitie tollerated amongst them, to helpe to carry the generall charge and burthen of the Commonwealth, with the greater ease and assurance.

Nay not only the water, but the winde also is their journeyman, and labors continually for them by Mills and other Engines; some pumping and forcing the waters out of their surrounded pastures; some pressing oyles, others beating flaxe, hempe, copper; some grinding corne, others spice; some making paper, others sawing timber; and briefly, neither man, woman, or child, neither sea nor land, neither water nor winde suffered to be idle, but wheresoever it blowes, it blowes good to some of them. And it is remarkable & wonderful, that though there be many of these Mills in every towne, yet none of them lacke worke, but haue asmuch to do as they can turne their hands to attend. But whilst wee consider the harmony of the vvhole, together with the necessarie dependencie of one part with and vpon another, wee readily see, that these Mills helpe to imploy their ships, and their ships them interchangeably; So that vvhereas one saith vvittily but not well, How all the elements conspire there together to be naught, to shew their dislike of the naughty people, I may truly say, All the naughty Elements are forced there to do good, to shew the vertue and diligence of the good people, who conspire together in honest labor and artificiall industrie. And this is one of the causes

ſet they can do things they vndertake, at cheaper rates
 then many vvith vs, becauſe they make the artificiall
 Engine to worke for them, vvich vvith the eaſie at-
 tendance of one or two diſpatcheth the buſineſſe, per-
 haps, of twenty. Thus as *Sertorius* taught his weake
 ſouldier to pull off the horſe tayle, haire after haire,
 which a ſtronger could not moue together all at once,
 ſo theſe make their ſtrong vvits ſupply the defect of
 weake handes, and with the helpe of *Pallas* or *Mercurie*,
 effect that vvich *Briarius* would wonder at. By this
 meanes an infinite number of people are imployd in
 Shippes, Samoreuſes, Hoyes, Skutes, and Botes, to car-
 ry and recarry commodities, to fiſh, fowle, and trade
 from towne to towne. So that, though it be hard (as I
 haue ſayd) to determine vvwhether the Land or Sea be
 moſt inhabited by this Nation; yet it is very proba-
 ble, and I verily beleeuē, that if their Land feedes one,
 and enricheth one, the vvater feedes two, and enricheth
 ten for that one. And ſo excellently haue they contri-
 ued theſe channels, as they ſerue not only for neceſſa-
 rie draines to their grounds, and for highwayes in
 tranſporting their goods commodiouſly from place to
 place, but for ornaments alſo to beautifie aſwell as in-
 rich their Townes, vvhere the Ships and Botes paſſe vp
 and downe through their ſtreetes, and loade and vn-
 loade, take in, and deliuer wares at their doores; the ri-
 uers being walled on both ſides with faire houſes, and
 the bankes ſet orderly and pleaſantly with trees in moſt
 places as you paſſe the common ſtreetes of greateſt
 dealing and ſtirring.

Thus trade they within land amongſt themſelues, to
 the exceeding pleaſure and profit of all, and abroad at

Sea by the East and West *Indian* Voyages, by their fishings for Whale, Cod, Sturgeon, Herring, and the like, they employ a world of Shippes and men, and by this meanes are not only able to maintaine the vvarres, but to helpe their neighbors also with Men and money: and notwithstanding all this, to build and plant vvith such cost and curiositie, as if they meant not to lose the possession, or did it for the vse of other men, especially their good friends the *Spaniards*. Nay rather they seeme to build thus richly and gorgeously vpon purpose, as if they intended by that meanes to intice the couetous and ambitious *Spaniards* to assault them; and yet vvith all to assure the Assaylants of their resolution, to stand out to the last man; and that they take not such paines for the pleasure of any other, but themselues and their owne children, especially not for their Enemies, whom they rather contemne then feare, as these evidences manifest.

Now as wee passe along, it vvill not be amisse to speake a word of their buildings, which are faire, large, vniforme, all of brick, edged with marble or free-stone. No cost is spared either to adorne them vvithout or vvithin, or to adapt them to the owners vse. Many of their houses are paved with blacke and white Marble, and curiously fronted and in-layd vvith diuerse rich pieces. Yea the paving of their streetes is such, being much of it bricke laid edge-wise, as doth vvitnesse the generall vvillingnesse of their hearts to advance any publique worke either for necessarie vse or ornament: vvherein they are a people beyond comparison forward and liberall, so that all-common vvorkes of whatsoever kinde, are vvith great zeale and diligence performed on
all

all hands, and that they may be well and substantially effected and maintayned, no cost is thought too much at any hand.

I tell not any of these high and notable thinges, as vvonders farre off, but to make this vvonder the more notable, that being so neere and so vvell knowne by many, they are followed by so few, nay scarce imitated by any.

Their planting is likewise remarkeable, vvhere not only the scuerall Ciities and townes haue large, faire, and pleasant vvalkes, set vvith trees after an exact, artificiall, and beautifull manner, and so kept and preserved vvith great care and cost (as the private Gardens of great Persons vvith vs, or as *Morefields* of late, in imitation of these) but also the very hedge rowes are so fenced, and orderly disposed, and the high-wayes so planted, as a man vvould thinke he still travelled through private vvalkes, not publique roades, and thorow-fares.

One reason of this may bee, because through all these Countreies there are either none or very few *Commons*. Those that are, being very small, are thus imployd for manner of ornament, vvhere the common person is not suffered (as vvith vs) to spoile all at his pleasure, to cut downe vvhat his predecessors planted; but all is preserved by generall consent. Which I know not whether to attribute to the good disposition of the people, and their care of posteritie, or to the vvisedome and diligence of the Magistrates, executing good Lawes strictly and impartially vvich tend and respect publique utility, or to the people and Magistrates joyntly concurring

and consenting in one for the common good.

And that I haue some reason for this doubt, consider that vwith vs there is more good ground wasted (to passe by Forrests, Chases and Parkes, matters of meere pleasure, or more pleasure then profit,) and not to mention Commons which lye dry Winter and Summer) in fennes and^r surrounded grounds, then is contained in *all the Lowe-Countries*; in all the *Low-Countries*, I say, where meanes for the maintenance of all these wars, and works, and buildings, and wonders before mentioned, and after to be mentioned is found out. And these fennes or Commons of ours (vwhatsoever other shew they make to the ignorant and vnexperienced at first sight) serue for nothing but to breed idle persons, vagabonds, theeues, and beggars: For either, being such, they resort to those places as to their harboroughs and couerts, or comming thither able and honest men, are soone made such: *First*, by the charge of the poore, vvhich they finde there, to vvhom they are forced to contribute by the Law. *Secondly*, by the wasted soyle, promising fairely in the Spring, but deceiuing their expectation in Winter, the time of most need. *Thirdly*, by the conversation of their neighbors, corrupting one the other by idle example. *Fourthly*, by the oportunity of places out of the vway, and so out of the eye of the Law and Magistrate, and giuing shelter to all disorders. So that in *England* generally, vvhether you finde the largest Commons, there you may finde these miserable enormities. Neither will the people learne better either by reason or experience, so hath superstition wedded them to the errors of their Ancestors in euery respect.

But

But in these Countries either through the lacke of Commons, the diligence of the Magistrate, or the good disposition of the people, it is farre otherwise, vvhere there are none or very few beggars, except neere the Court, and those mostly of other Nations. For indeed euery man vvorkes, and depends vpon himselfe (vvith Gods blessing) for his sustenance; thinking it a shame, that two hands should not feede one mouth, and clothe one backe: None but the aged or impotent with them will aske any thing, and they very seldome; and that rather by presenting themselues as objects of compassion to the passenger, then by verball sollicitation. And this is so vvell knowne, as families falling into decay, haue died through penurie, rather then they vvould make others acquainted vvith their vvants. Which obstinacie or pride of theirs I praise not, but set the same downe only to shew the generositie and freedom of their natures vvwhich abhorres dependencie. To preuent this inconvenience, the charitable *State* is forced, vvhere the like suspicion is had of vvant, to search the houses of such, and to contribute towards their necessities, by a kind of silent and close compulsion. Yea there is often found, that diuers of these haue beene releued by mony cast into their houses, and that in large summes by liberall hands, vvhist the persons haue kept themselues secret, as doubting the rejection or returne at least of their free benevolences, if the receivers had knowne vvhere to make restitution.

And now indeed I must confesse, though their charities be not so full of ostentation, nor spent in that sort, that wee (by the example of our forefathers) bestow ours; that is, at the doore, (vvwhich course I con-

Tit. 3. 14.

dennie not; but vvish continued; in regard of the aged and impotent persons, and in regard of the couetous, vvho take an easie excuse to be vncharitable, and vvill neither giue priuately nor publicquely; and in regard of the vain-glorious, vvho will giue there publicquely or no vvhere) yet it is more properly, and I thinke, more profitably bestowed by them then by vs. For vvith vs (as good Customes may be corrupted) this *Doore-dole* (as I may call it) rather makes rogues and vagabonds, then relecues aged and impotent persons. So that, as the *Abbies*, and other like houses, hauing in their hands the liuings of many poore people, (vvhoose superstitious forefathers gave so much to the Church, as they left nothing for their children) might vvell relecue at their doores such, as vvnder the colour of deuotion and long prayers, they had before rob'd and disinherited: so doubtlesse many vvith vs, hauing before fed themselves full vvith the sweate of other mens browes, euen to gluttonie, drunkenness, and surfetting, may relecue vvith their scraps, crummes, bones, and broken beere, the necessities of such, as they, or their predecessors, haue before vndone and made beggers, either by some hard Farme, or by vsurie, or some craftie bargaine, or by suites and molestations, or some other the like cruell exaction. But these on the other side giue little at the doore (except to the impotent, or to children) but their charities are more properly and profitably placed, vv:

Luc. 20. 47

1. First, in putting out poore children apprentices, vvvhich haue their trades taught them freely, and their meate and drinke they duly receiue at the houses of the better sort from day to day by turnes, during their apprenticeship.

prentiships: Where notwithstanding they are not suffered to hang idly from their worke, and to loyter away the time, but fed, dispatched, and sent away presently. The like to this, or rather better, vvas that act for binding out apprentices with vs even to husbandmen in the Country, vvhich vvas hotly pursued a-while by some good Patriots vvith happy successe; but this soone met discouragements, as many other good things doe, vvwhich are executed vvith more heate then constancie.

2. Secondly, their charities are seene in their *Almes-houses* for the aged people of both sexes, seuerally by themselves; vvwhose Roomes are kept, and they tended, both in a necessary and neate manner; insomuch, as a man comming into one of those houses (as every towne hath one of them at the least, very large and faire, vvith gardens and all other necessities for the delight and recreation of wearie age) he would judge them to be built only for shew and brauerie: Yea, every seuerall chamber or Cell is so adorned and furnished, as it vvould not only content the dweller, but delight the beholder also: And a stranger would rather judge them the habitations of rich Marchants, then of poore decrepide and decayed persons.

I know no Nation exceeds vs in these kinds of vvorkes, especially since the Reformation of Religion, and that the Gospell came to bee freely preached amongst vs, so that (to the honour of God and His cause be it spoken) our *thankfulnesse* hath beene more fruitfull, then our Adversaries *merit*: but these of ours are the charitable actions of particular persons, so that one place hath (perhaps) superfluitie of provision, having

many Almes-houses, and another lacks necessarie supplies, having none: vvhereas in the *vnited Prouinces* these houses are maintained at the publike charge of the State or the Cities; and so every place is alike sufficiently provided for according to an even and equall proportion.

3. Thirdly, their Wase-houses for poore Orphans are ordinarie in every Towne, vvhere great numbers of children of both Sexes, are educated, (as in Christs-church Hospitall in *London*) and some of them taught Trades, others trayned vp in Learning, and every one employed according as they are inclined and found capable; and then sent out to serue in the Church or Commonwealth, vvhen they are fitted for that purpose.

The women have choice to goe or stay at pleasure: but if they marry, then are they dismissed from thence, yet not empty-handed, but so provided as may serue to set vp young beginners, lest they should seeme onely to marry, as vvith vs they vse to doe too often, to fill the Commonwealth with idle beggars.

4. Fourthly, their Guest-houses for the sicke are generall in all places, and well provided of all necessities as the other before-mentioned. There the sicke finde cleane linnen, good beds and fires, attendance, meate, drinke, Phisicke, Chyrurgerie, and whatsoever may helpe toward his recovery at the common charge of the State. So that be he a native or a stranger, an inhabitant or hired souldier, or any other person, if hee bee poore and sicke, hee is admitted and provided for, till God dispose of him, either to health or death. Inso-much as vve shall not see in an Age, a poore man or a childe

childe lye sicke groning in the streetes, nor a distressed woman there travelling in child-bed, in the eye of merciesse passengers; as it falls out too often with vs, more I must confesse, out of foolish pitie, for lacke of executing good Lawes for their timely employment, and for prevention of idlenesse, then for lacke of charitable hearts to relieve their necessities once decayed.

5. Fifthly, their Bedlams and Dul-houses for distracted people, and their Houses of correction or Tucht-houses, for idle people that will follow no cerraine nor settled course of life, nor betake themselves to any vocation, are as ordinarie and generall in every place as any of the rest afore-mentioned: and all meanes vsed to reclayme the first to their wits, the other to their honesties. Neither are any of these houses left to the corrupt and coverous abuse of any one man, but their Rents, disbursements, vsages, and orders, are duly and often visited and examined by the Magistrates & Preachers, and an open care affoorded to all complaints, with a speedy reformation of all injuries and abuses enjoined.

6. Sixtly, their Lumbards or Loane-houses, are principally for the benefit of the poore, where Brokers are not suffered to take fifty, or one hundred in the hundred, and ratably in lesse summes even to fixe pence, to the grinding of the faces of poore men, the discouragement of labourers, the maintenance, enticement, nay, enforcement and provocation of theevery; but the poore may vpon pawnes supply his owne necessity at easie rates of five or sixe pounds in the hundred, and haue reasonable time of redemption allowed.

Thus first they wisely provide to keepe men from

yvant, by imployment, and then provide to supply their wants, if age, sickness, infirmities, or casualties cast them into poverty, by unavoidable necessities.

And all these with many other charges domestick and foraine, may the more easily be sustained, whilst the people are naturally or customarily frugal, and bound to be so, if not by Lawes, (as wee are to no purpose) yet at least by the example of their Predecessors dead and Superiors living; as I would to God wee were. This frugality of theirs appears in three respects; in their feeding, and cloathing, and calling: or in their diet, apparell, and titles.

1. First, their *diet* is but homely, every day is not a feasting day, but they know God made a Sea as well as a Land, and appointed there should be Fasts as well as Feasts. Yea, their whole life seems nothing but a fast from superfluity, if yee compare it with our owne, except their excess in drinke, which is the only staine of their Nation: Neither is this so much as Rumour makes it seeme; for even in this vice I feare wee exceede them; at least I am sure, if they spend more time in drinking then we doe, wee spend more drinke then they use to doe in the like time.

As for their feastes, if any excess be among them, it is there to be found, and that rather in their long sittings, then costly surfers: for these their meetings seeme meerely to be loue-feastes, and to be made more for societie and neighbourhood, then for the delicacie of the Cates, which are neither various nor chargeable. They travell not over Sea and Land for dainties, neither need they travell farre for Cookes; their owne serve their turne, and fit their stomachs and Palates better,

better, then either the luxurious *Italian*, or riotous *French*. Salt is their principall spice, and they travell to the *Indies* rather for vs then for themselves; since if they spend one pound of those Drugges, wee, for that one, (I beleue) spend one hundred. And the same may be said of Sugar and other compositions for sauces, which they bring to vs, as to Gluttons, vvhist, like sober and temperate persons, they abstaine themselves from the excessive vse of those vnwholesome prouocations.

2. Secondly, as their diet is moderate, where all excessse and waste is avoyded, so are they modest in their apparell, shewing themselves constant to their country fashion, and decently cloathed euery man according to his ranke and state. The Lawes neede not limit them, vvhist Reason is their Law, and they are ashamed go to in such apparell, as we shame to be without. I meane, as with vs the only glory is to be gay, and the greatest shame to be vnder-clad or euen-clad to our Callings: so vvith them the greatest shame is to be gaudy, and the greatest glory to be decently and modestly attired, equall to their abilities, or rather vnder then aboue it: But now the light example of the *French*, seconded by our more suitable conuersation, hath begun to taint them by degrees vvith euery excessse, especially in apparell; and if the prouident Magistrate looke not to it betimes, the vnbrideled and licencious youth vvill, in this respect, vndo the publike, and weaue fetters of silke for their owne feete, which their plaine and wise forefathers (in imitation of the renowned *Spartans*) broke asunder by industrie, and kept broken by frugality and contented rusticitie. Assuredly the cu-

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customary

customary subjection to any of these vices, enervates the heart of man, and prepares a State fit and supple for any other subjection, how base, dejected, or dishonorable soever it bee.

3. Thirdly, as their diets and clothes are meane, so are they generally contented with the estates and titles of their Ancestors, not vainely or ambitiously hunting after the badges of Gentilitie or Nobilitie, and vndoing themselves to purchase either. For they thinke it a madnesse to clip their vvings, thereby to impe out their traines, to lessen their meanes for the increase of their charge, and to sell their Landes to buy titles. *Much better is it (say they) to be Earle of Holland in possession, then sitular King of Ierusalem.* And by this contentment they enjoy themselves in a retired priuacie, vvhist the Common-wealth enjoyes them as able to serue her in all respects publiquely, as if they had titles answerable to their deservings. By this meanes also they are not charged with such pompe & furniture either of clothes, stiffe, Plate, and attendants, as such a state would require, nor are they forced, for the suckling and satisfying of these Calues, to draw milke from the Common-wealth till blood follow, as they must do, should they heighten their station.

I dare say, that their moderation in these three respects, is none of the least meanes that they are so well able to goe through with all other difficulties; whereas with vs the contrarie affection in these particulars, vvorkes the contrarie effects, being the three principall causes of our generall want.

1. First for diet, it is vvonderfull, that the Belly and Backe of *England*; like *Bel* and the *Dragon*, by Luxurie
and

and Paide should deuoure all Gods blessings which both by Sea, and Land it selfe abundantly brings forth; and vvhich, if men and not beastes had the disposing of it, vv ere able plentifully to helpe others: when as wee, not therewith contented, as if it vv ere some baraine part of the world, and not one of the fruitfull est, doe call for supplies out of *Ireland*, and *Scotland* also, (especially of Beeffe and Mutton) when no Land in Christendome is better furnished of those solid and substantiall prouisions then our owne. But those brethren of ours both in *Ireland* and *Scotland* are content with dried fish, barley-broth, milke, whey, cruds, *shamrocks*, long-woorts, rooies, and the like, vv hilst they furnish vs vv ith their flesh which they finde so vendible in our Markets.

One of the causes of this may bee the idle waste of our young *stee*, euen then when they are new faine frō the dam. What droves of Calues, Lambs, Rabets, and yong Fowle, with fish, fruit, and abundance of other viands, are daily deuoured in one City of *London*, before they come to maturitie, and that for the satisfaction of euery prodigall youth, and luxurious Dame?

Secondly, for apparell, besides that no mans memory can thinke vpon all the our-landish voyes, which are howrefely brought in, and made necessarie to vs, by the change of so many new fashions that haue floated amongst vs in these seasons: the principall clothing used amongst vs, is both for time and beyond the ability of the vvearer, if either his estate and calling, or the Lawes of the Land were looked vpon vv ith respect. But wee are more led in these things by the example of our present superiors, then the Lawes of our vv ise predecessors.

decessors. It were braverie therefore indeed worthy of a Courrier, knowing others would imitate and follow him in the heade of the fashion, to adorne himselfe vvith domestique ornaments, banishing those Dorres and Butterflies from his eares and elbowes who durst buzze about him contrarie perswasions; and while hee seeth the *Italian*, *French* and *Spaniard* come in silkes, to incounter these with scarlet cloth, those *English* braueries, as our Ancestors had vvont, and our vviser neighbors vse to doe. What aduantage hath an imbroidered coate, of a plaine modest habit, in treatie or counsell? Only this, that the more sober person knowes there may be a sudden sharpnesse of vvitt, or a reserved formality, no soliditie, where there is so much vanitie. And now, I pray, vvhen Gallants know that this is the generall opinion of the vvorld, and their outward habits is one of the principall marks whereby men guesse at the inward, vvhat haue they gotten by their affected brauerie? nay how much rather, if they be vvise, haue they lost, to buy the opinion of folly at so deare a rate? doubles, if in these kindes wee could be so happily vvise, as to moderate our selues either by Lawes or example, vvee should soone abate much of our neighbors pride, vvho for lacke of vent for their vanities vvould be forced to spend them within themselves, and so our broad-clothes vvould in short time fret out their silkes and veluets, and vvee should learne by the frugall example of the wise *Pismire*, to make profit of them, as they now make profit of vs.

The like may be said of that ambitious disposition or humor of ours to hunt after titles, as if the Calenture of *Spain* had infected our more temperate climate, and

and so intoxicated our judgements, that like persons giddy wth high climbing, or high looking, wee have forgot our owne standing, inso much as the *Teomantrie* aspires to *Gentilitie*, the *Gentilitie* to *Nobilitie*, the *Nobilitie* to *Principalitie*; Every one wth *Lucifer* saying, *Ero similis altissimo*. And thus confusion mixeth all, and marres all. Esai. 14. 14.

There are Lawes to prevent all these disorders, and to keepe every man in his rancke: But they lye dead, whilst these vices often live in the persons that should execute them. So that the offence is lawfull, the lawe is sinfull, vice hath gotten the vpper hand of vertue, and the Law now either serves to no end, or only serves to shew vs our transgressions, and how apt wee are to do vvhatsoever Iustice prohibits, though therein wee contradict both the will of God and the King. Would God that heereafter whosoever durst presume to beg the penaltie of a Statute ordayned for preventing or removing these and the like common annoyances, thereby to make the Lawe voide for his priuate benefite, (despensing wth a generall offence done to the Common-wealth) might be counted a traitor (as truly he is no better) and so punished for his treason, that others might heare, and feare, and doe no more so. Deu. 17. 13.

I might adde fully in this place the severitie of the Magistrates in the *United Provinces*, in taking all mulcts of this kinde where the transgression is common, and employing such forfeitures to the generall good of the State, making wth the blood of one Scorpion, an Antidote against the poyson of others: Likewise I might speake of their Mercy in that vvch concerns life, inso much as, though felony be death by their Lawe, yet few die

for the first offence, but have two or three admonitions by whipping, and blanding, before they be cut off as dead members. But indeed their generall diligence so takes them vp, and provides so vvell for their imployment, as there are very few theeves amongst them, in comparison of other Countries where Idleness is more permitted.

I must likewise tell you, how not only *Robbery*, but euen that close kinde of theft, *usurie*, which eats vp all trading, and picks the pocket of euery profession, is no free denizen in their Land, but a mere stranger or sojourner, and that a very poore one: And how by this meanes Land is bought and sold at good rates, and the stocke of euery man kept stirring in some kinde or other; which quickens the Common-wealth, and keepe the backe of the Marchant from breaking. And I could wish, by the way, with all my heart, that it were banished *England* also, or at least muzzled for biting so deepe: Or, if neither of these, yet that the bandes and assurances might be publicuely recorded, and a part of the interest kept backe to the vse of his Majestie and the Church, towards the redeeming of Impropriations. And great reason for this, since now, offending against God and the King, they pay nothing of their increase to either; but by this meanes might be restrained, or at least constrained to do his Majestie service; and to recover to the Church their ancient right, which to performe, I doubt not, from the tenths of the vse money in *England*, a summe sufficient might speedily be raised.

I might likewise shew their equity, not onely in deciding controversies, and cutting off delayes in Lawe

with expedition, but also in providing for the poore Debtor, who hath not to pay his Creditor. For if it appeare, that either fire, sea, suretiship, trust, or some such crosse, or (as we say) casualty, hath impoverished him; and that his wants arise not either from prodigality, or sloth, or some personall defect in his Calling, he shalbe inabled and set vp againe; at least, if hee be cast into prison, the mercilesse man, who with vs sayth, He will make Dice of his bones, shall be forced to keepe him there at his owne charge. And so it is, if the suite smelt of vexation in the Plaintife, or if the Defendant ought and be able, but fraudulently denies, or delayes to satisfie the Plaintife, a quicke and speedy tryall manifesteth the truth, and cuts off those demurres, vvith vs had vvont to occasion greater losse of time and money, then the losse of the debt, or thing in question could haue beene to either party, at first without suite: though now to the honour of the Clergie, Conscience begins to finde the right end, to vvinde that infinite botrome of controversies, which the confused variety of opinions had made in the determination of Right and Wrong. Yet whether that course of theirs, where the imprisoned lyes at the charge of the Actor, vvould doe well or no with vs, I doubt; though there, I am assured, it neither makes any man the lesse wary of his estate, or the lesse carefull to pay his debts; neither is dealing any thing the more dead; every man so honestly and directly aymes to doe what he is able for the generall satisfaction of all; so that few repent of any trust they have afforded others.

I might here also observe amongst them, that which *Com. lib. 8. cap. 12.* *Commer* observes of the *Venetians*, that vpon every ex-

extraordinary occasion, vvhhen they are to consult about any speciall point of State, or execute any thing consulted of, vvhich concernes the publi ke safety, they begin at God, and appoint certain *Bid-dayes*, as they call them, or dayes of Fasting and prayer, to implore the direction and assistance of God in the prospering of their enterprizes. And as *Comines*, vpon that occasion, both prayeth the *Venetians*, and pronounceth them blessed; so doublesse may I say of this people, that they prosper the better in all their vndertakings and attempts, for this their solemne, devout, and pious proceeding. Whereas we passe by these, and the like passages without obseruation, and haue lost a *Prince of excellent hope*, and haue had the Daughter of our K I N G, great vvith childe, and in the depth of Winter, *a state and season vnfit for flight*, and by our *Saujours direction to be prayed against*, vnmmercifully hunted vp and downe like a *Partridge*, or like that woman in the Revelation, pursued by the Dragon, from the heauen of a Kingdome and Principalitie, through the wilderness of many woes and miseries, with infinite other difficulties and barbarous indignities, impossible to be proffered or forced vpon Ladies by generous spirits, and impossible to be borne and overcome, but by an invincible spirit: and haue seene a *Palatinate* spoyled; the chiefe City (a Sanctuary for the persecuted members of Christ; a Seminary of piety heretofore) stormed, taken, possessed, and made a Cage for vncleane birds: yea, all the rest blockt vp and besieged beyond hope of recovery: The Church also amongst the *Grisons*, and in France oppressed and persecuted; and yet for all this haue not fasted a meale, shed a teare, let flie a publike sigh, or generall grone, abated any of our pompe or pride,

Com.lib.8.
cap.12.

Mat.24.19
20.

1. Sam. 26.
20.

Reuel.12.1
2, 3, 4, 6.

8. di. mo. 7
21. 760

pride, for these afflictions and humiliations? but rather, like corrupted flesh, swell'd higher for these strokes, or as senseless limbs, have not felt the cauterizing and cutting off our owne members. Nay, 88. and the Powder-plot are forgotten, or we have forgotten to giue thanks for those deliverances; or whether we may praise God for them or no, I know not, but I am sure of this, that we doe not.

Perhaps this may bee the peoples fault, who are so farre from observing extraordinary and religious Fasts, as they will not obey the Magistrate commanding ordinary and civill Fasts for politicke respects. Perhaps it may be the Priests, who should observe when *God calleth us to fasting*, and then to admonish the Magistrate, and blow the trumpet to excite the people to mourning. Ioc. 1. 14

Perhaps the fault may be generall, Peace and Plenty having rockt vs asleepe with a continuall feast of sixty and foure yeeres long, so that now vve haue forgot to fast, or haue bodies vnapt for that exercise. But where-soeuer the fault is, I wish it were mended.

I should conclude all with a touch of their Councel, and politique Government in point of State, but that the businesse is too deepe and private for my inquisition: Opely I observe a generall freedome permitted and vsed, where generall actions which concerne all, and are maintained by all, are generally debated, argued, sifted and censured by all men without contradiction. And this (I thinke) to the end either that Rumour having scope enough to play in, may die without an Echo, or that so the best and worst may bee scene or heard, and all danger and advantages discovered which are subject to the common eye. But after all this, the

THE BELGICKE PISMIRE.

resolution and conclusion is silent and sodayne, whilst they give all men libertie to informe, they themselves only direct and dispose of the businesse: for they seeke not the satisfaction of their owne evils so much, as the general satisfaction of all, vvhether it may be with the good of all. And vvhilst men doe no hurt vvhith their hands, they permit them freely to do all the good they can with their tongues, without feare of punishment. No man doth any thing, vvhich he is ashamed to heare of; or if he doth euill (as all men may erre) desireth to heare of it by any meanes, that so he may the better and sooner know how to amend it. It is the insolent and obstinate which hideth his fautes, and stops the mouth of truth by violence; the penitent confesseth his error, because he intends to giue satisfaction.

And now I haue shewne you but a glimpse or shadow of the true state of those Countries; what need wee seeke for *Plato his communistic*, or *Sir Thomas More his Utopia*, when the realitie of their wishes and best conceptions are brought into action; and the best of what they fancied might bee, is heere seene truly to bee, after a most exact and corrected Copie? And this is enough to make all vvise men well affectioned toward the people, vvvhich I wish with all my heart, that so our association might be firme, our imitation safe. What shall we need to trauell to such places for fashions, as afford nothing but vvhat wise men and good men shun? Let vs rather flocke thither where all things abound, vvvhich vvise men and good men seeke: *Fidelity in bargaines and contracts, vvisedome in counsell, strength in warre, brotherly loue and assurance, modesty and frugalitie*, and that I may say all in a yword, *Pietie, and Religion*.

For that which I heare some whisper in scorne against this *Encomium* of their pietie, as if there were nothing lesse cared for then Religion amongst them, vvhere all Religions are tollerated, is easily cleered to an indifferent and vvnderstanding Iudge: considering, *First*, that they are in warre, and must for that cause hold good quarter vvith all, both in regard of their owne infected members, vvwhose corruption might otherwise be vvrought vpon to breake out, as also in regard the burthen of the vvarre requires many able supporters, who must bee wooed and bribed with private libertie, to defend the publique; and oftentimes wee see *Iudas* carries the purse, and the most able are not alwayes the best affected. *Secondly*, where the gold and riches of *Infidels* ate imployd to invade the State, they thinke it lawfull to vse the gold of *Iewes*, *Turks*, and *Heterikes* to defend themselves vvithall. But if any object, the Enemy takes the *Infidels* gold by compulsion vvithout contract, and therefore his act is lawfull: these say, They doe it vvithout compulsion, vvith the consent and good liking of the *Iew*, and therefore they hold their course more justifiable. *Thirdly* and lastly, they are a *Common-Wealth*, and so want that absolute power ouer their members, vvwhich *Monarchies* haue and may vse; and therefore are forced sometimes to vvinke at singular *Mischiefes*, for the avoyding of *univerfall Inconveniencies*. Neither are they apt or desirous to presse the conscience too strictly, since God himselfe saues no man against his will.

But as I much lament that the wine of giddie *Schisme* should dismantle the *Christian Common-Wealth*, to the scandall of *Iewes* and *Turks*, and derision of *Atheists*,

wishing vvith all my heart it were otherwise: so vvith
 all I vvish, since such a happinesse as vniversall *Peace*
 cannot be hoped for, till it please God to effect it by
 miracle, that in the meane time there were an equal
 toleration of Religion thorow all Christendome; with
 provision, that none but one *Religion* should be profes-
 sed, and publicly preached in one place, though
 others might there lue safely and freely vvithout im-
 peachment of their consciences, persons, or goods; so
 they neither made attempt of violent mutation, nor
 had publike meetings, or harbored such teachers as
 were contrary in opinion to the Church and State
 wherein they lived.

And (if it be lawfull for silly subjects, vvho stand a
 loofe off to prie into the sacred Arke of their Sove-
 raignes intent, and so to guesse at their hidden purpo-
 ses) I verily belceve, that this, or something like it, is
 that which his Majestie aymes at, if he could effect it as
 well in *Italy*, *France*, and *Spaine*, as he would vpon those
 or better tearmes, willingly grant it in *England*. Other-
 wise hee sees it would be prejudiciall and disadvantage-
 ous to the *Truth*, to permit a tolleration only in *England*,
 except he could likewise establish it vniversally. But
 then it were to be hoped, that *Truth* would get ground
 of falshood by familiaritie; and that civill communion
 would prepare the mind for spirituall, and not suffer
 such an averfenesse to continue amongst vs, as is now
 generally professed, when *Christians* hold each other in
 vvorse account then *Turkes*. In somuch as some men say,
 and it seemes not without some reason, that they had
 rather lue vnder the *Turke*, then vnder the King of
Spaine. For the *Turke* vvill permit them the free exer-
 cise

cise of their religion, at least the libertie of conscience; but the *Inquisition* of *Spaine* tyes all men in a Tyrannicall manner to be slaues to *Rome*, and forceth them with tortures to renounce their Faith, doing violence to the vwill of man, which they themselves hold to be free, euen vyhilst they punish the person and will for being so. And assuredly therefore, as religious pretences and a strict observance of the *Romish Faith*, haue much advanced the *Spanish* Conquests one way, amongst fooles that wilbe easily misled with flourishes: so the pressing of the *Inquisition* vpon conquered Countries hath hindered his Conquests in other partes amongst wise and free Nations, vyho can looke into those double drifts of policie. And this discoverie hath saved Christendome from that Catholique subjection, at which that State hath mainly aymed, euer since it acquired the ambitious ritle from that *Citty and Sea*, where *Apoc. 18. 16* the *Mart* of such royall Marchandize is kept. *12, 13.*

For wee see, whilst the *Turke* holds all men shalbe saved in their severall Religions, so they be constant to them, these hold all *Christians* to be Hereticks, that adhere not in all points to their opinions though never so absurd, abhor'd, and contradictorie to the revealed vwill of God. And, these supposed Heretickes, they pursue with the vmost violence, malicious hearts can expresse by cruell actions, vsing them worse then a righteous man would use his beast, vvhich he knowes is his fellow-creature: When these, forgetting all respect to Man the true image of God, as themselves are, do prefer dead Idols of their owne invention before him; Yea, and thinke there is a sufficient cause to destroy him, if he will not, vyith them, dishonour the Image of God which

vvhich he beares by subjecting it to one of their dead statues, the vvorke of their owne hand. This asperitie must be removed on both sides by lenitives; which cannot bee till the rigorous *Inquisition* be abolished, and greater freedome giuen to *Christians* to converse, and a better and more charitable conceit wrought and admitted on both sides of each other. For then there might be hope of a generall Counsell, where all might freely and without perill or prejudice speake, vvhich is the only absolute Phisicke for this Maladie.

But if this meeting might not yet bee vniversall, in regard of that imperiousnesse which *Antichrist* chalenge, and exerciseth over the vvhole Church, vvhich vwill be hardly layd downe without blowes and bloud; then, at least, vwould such an vnanimity and consent might be wrought amongst the *Reformed Churches* by a generall meeting, as leaving every Church free to their owne formes; might binde vs together against the common Enemies, in such a firme, sure, fundamentall, and brotherly vnity, for poynt of *Faith*, as a Ceremony or shadow, or a singular conceit, or an opinion about the skirt or hemme of Christs garment, should not be able to shake or separate the Communion, or to iustle vs from each other at such a distance.

But vvhither am I travel'd beyond the vvisedome of the *Pismire*, out of her element? Zeale hath transported me, and (I hope) that zeale which is according vnto knowledge. Paul may be thought mad, *Festus* is so: Hee cannot be besides himselfe, who is not besides the truth. As for those which say, This course of connivencie vwould breed *Atheists*, *Libertines*, *Free-guests*, and lukewarme persons, (for I count them all one in effect :) I

answere, *Simor Magnus* will be such, though he be *Simon Peters* disciple, heare him preach daily, and see him doe miracles. Nor can persecution so well distinguish truth and falshood, as prosperity: It is *Camaliels* counsell Act. 5. 38. and sentence; *Let them alone; for if their counsell be of men,* 39.
Mat. 13. 30. *it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.*

And now to returne to my purpose, and to demonstrate all that I have sayd in praise of this people, that my Countrymen may not passe the seas, or travell farre for a prooffe; let them looke into Master *Camden* in his *Britania*, in the title of *Pembroke-shire*, and also into Master *Speeds Chronicle* concerning *little England beyond Wales*, inhabited by the *Dutch-men* in the time of *Henry the 3.* and see what they say, both for the just praise of that people, for our and their consanguinity; and for a brieffe, yet full confirmation of all that I haue said, more largely and loosely.

Or let every Reader take a neerer course, and looke home to the next great *Towne* inhabited by the *Dutch* in our Land, and consider in vwhat state such places were at their first arrivall, and how they have increased in wealth, people, beauty, order, and trading, since their admission and entertainment there, and (I beleeeve) he will be of my mind.

To instance one place for all amongst many that I know, looke vpon the City of *Normiche*, which may be a mirror to all the Kingdome besides; and that partly I might say, principally by their meanes. The order and good government of the Magistrates, the diligence of the Citizens, their quicke trading, vwhereby they set many on worke within ten or twelve miles round a-

bout the Citie, is notable and admirable. This is principally occasioned by the example of the *Dutch*, as also by a kinde of vertuous emulation, to which the *English* are excited by their diligence. And this, though it move envie in the baser and slouthfuller sort, vvho are loth to see others live by them, and say they are prejudiced by the cheape sale of such wares as the Strangers worke: yet others of better mind and metall, are encouraged by this, and provoked to fare hard, to be frugall, to worke early and late, that they may sell as cheape, and make as good worke as the Stranger.

Many necessaric trades they haue brought in amongst vs, whereby our owne materials, and our men are joyntly well imployed: they haue beene the Inventers of many profitable Engines both for peace and warre: Travellers by Sea and Land are beholden to their labors; and for the belly, they haue taught vs by rootes, fruite, and the Garden crop, to spare much flesh and Corne, if vvee were as wise and willing to vse them as they doe. This doubtlesse is a good prevention for dearth and scarcitie, and I would it vvere made more generall in our Land, that so wee need not spend all our flesh vvithin our selues, at least not borrow of others, who haue farre more need of their owne then wee. There was once a course taken by the Iudges to settle and reward such planters and Gardiners at the publique charge in every place; but being only propounded, and never farther enquired after, it vanished, and died as soone as it vvas conceived, before it could conceiue and bring forth a yeeres increase.

I might here also shew you, how, notwithstanding their numbers, and that they all, or the greatest part

line

live vpon their handie-labour, yet they are not bur-
densome to the places where they are seated, but ra-
ther every vvay helpfull vnto them. None of them
beg of vs, their owne poore they sustaine within them-
selves, (though they finde vs willing to helpe them) and
in all respects shame the slothful, cheare vp the diligent,
and satisfie the vvise and well-minded. So that vvee
may evidently see, as *Egypt* vvas blessed both for *Io-
sephs* sake, and in hauing him an instructor, to teach
them to provide wisely in a plentiful season against a
famine; so are wee happy, in hauing these men with
vs as examples of imitation, and blessed also by God
for their sakes. Wherefore to shut vp all in a word:

Since God hath giuen vs one originall, not only
from *Adam* or *Noah*, or *Iaphet*, but in a farre neerer line
to be derived from our first arrivall in *England*, and so
fitted our natures and manners together, that (except
some small differences which vvill be betwixt Nation
and Nation, euen by the different temperature of the
soyle and ayre, or other naturall accidents, as betwixt
brother and brother in a house) vvee agree well, and
seeme as if wee were one people.

Since it hath pleased God so to place vs vpon earth,
that one may conveniently helpe another in spite of
the interposition or opposition of any third.

Since they may serue as necessarie venters of our Com-
modities, and wee as able Suppliers of their necessities.

Since God hath made both of vs strong in shipping,
so that joyning in one as wee had wont, no Prince is
able to touch either of vs, but vvee remaine Masters at
Sea; and that the only vvay to conquer vs both, is to
dis-vnite and divide vs.

Since wee have held a league inviolable for many hundred yeeres (a matter of such moment, as *France* and *Scotland* would not be disjoynd in this respect, notwithstanding the accessse, addition, and vnion of *England*) and haue interchangeably assisted and seconded each other in vvarres, and haue done and received more curtesies to and againe of each other, then of all Christendome besides: witnesse our *Chronicles* of old, the late sea-fight in 88. as also the acknowledgement of that gratefull *Queene* of glorious memorie, *Elizabeth*, in her Letter to the Lord of *Dauenvord*, Admirall of *Holland*, August. 14. 1598. in these vvords amongst many others:

The loue and diligence which my Lords the States haue vsed in this action, doth witnesse vnto vs, That the sincere affection wee haue euer borne to the vnited Provinces, and benefites bestowed vpon them, haue not beene illimployed, &c. And a little after in the same Letter; *Moreouer your zeale and affection to vs-ward, doth increase our debt towards you, the knowledgement whereof is so deeply imprinted in our heart, as wee thought good by these Letters to make some part of satisfaction, the which wee intreate you to impart to the whole companie of our friends vnder your command; letting them vnderstand beside, that they may be well assured, that as heretofore wee haue giuen sufficient testimonie of our sincere affection towards their Countrie, we are now by their valour and merit more incited, to augment and increase our loue in euery part, as it becommeth a Princeesse, who acknowledgeth the vertue and desert of so worthy a Nation as yours; and so wee will continue your very good friend, &c.*

Thus this good *Queene* a vvorthy witnesse beyond all exception, &c.

Since also God hath honored our Nation to be the principall

principall instrumentes of their present libertie, and of all the happie benefits that thereby they enjoy; let vs not seeme to neglect our owne honor vvhich depends vpon the preservation of their estate as our owne creature. And lastly, to make these motives more strong, and without which all the former and much more were nothing.

Since God hath made vs *Professors of one true and reformed Religion*, vvherein they may challenge properly to be *Defenders of the Faith*, and to belong to the chiefe *Defender of the Faith* as well as wee; let vs joyne together in one as brethren, and let not the malice of *Sathan*, the Policie of *Antichrist*, the treason and quarrels of the *World*, the exorcismes and charmes of *Iesu-ites*, with any other *Spanish Court Holy-water*, divide vs, distract vs, or discourage vs; but rather obseruing all these traines wisely, and viewing the end and scope of their enterprizes, let vs weave our selues more closely together, and tye our selues inseparably in a true-loues knot, that *Alexander of Rome may neither vney nor cut asunder*.

And for such as are contrarie minded for other sinister respects, vvhats shew soever they carrie, I feare they neither vvish well to the present *Church and State* in either Land: vvherefore I woud they would follow *Salomons* direction in this place, since they sleight mine, and goe to the *Pismire*, and learne of her to be wiser, lest the yssue prove them to be none of the true *Honorers of God or the King*.

An Apologue for an Epilogue.

THe Lyon slept securely, whilst the Hunters were pitching Toyles round about him. A Pismire perceived the danger, and stung the Lyon to wake him, with Tandem resurges: He furiously starts up, and would wreake his anger on the presumptuous Pismire, that durst be so bold and base to disturbe his rest. To whom the Pismire cryed, My Lord, first looke about you. Hee did so, and spied the Snares of the Hunters; escaped, and gave the Pismire thanks, saying;

Quos perdere vult Iupitor, his dementat;
Quos tueri vult, suscitatur.

Psal. 142. 5,
6. 9. 10.

Incline not my heart to any evill thing, to praise wicked
workes: neither men that worke iniquitie, and let me not eate of
their delicacies. Let the righteous smite mee, it shall be a kind-
nesse: and let him reprove me, it shall bee an excellent oyle,
which shall not breake my head.

Keep me from the snare which they have layd for me, and
the grinnes of the workers of iniquitie. Let the wicked fall
into their owne nets, whilst that I will escape.

Psal. 20. 9.

Save Lord, let the King heare us when we call. Amen.

FINIS

A
TONGVE-COMBAT.

LATELY HAPPENING BE-

twycne two English Souldiers in the

Tilt-boat of Grauesend,

THE ONE GOING TO SERVE

the King of Spaine, the other to serue

the States Generall of the Vnited Provinces.

**Wherein the Cause, Course, and Continuance of those
Warres, is debated, and declared.**

Pro Aris & Focis.

By. N. Haman —



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